No Meeting Book Reading

A

Mite into the Treasury,

Being a Word to

ARTISTS,

Especially to

HEPTATECHNISTS,

That is,

Professors of the *Seven Liberal Arts*, so called, *Grammer, Logick, Rhetorick, Musick, Arithmetick, Geometry, Astronomy.*

Shewing what we own herein, being according to God and Godliness, and of God; and what we deny, proceeding from and savouring of those deceitful Lips, which seduced Man from his Primitive Station, a State of Blessedness.

Several other things are herein touched, as in the following Contents appear.

Indocti rapiunt cœlum, nos cum doctrina,
Nostra trudimur in Infernum, August.

Unlearned Men take Heaven by Violence,
Proud Rabbies Hell, when they depart from Hence,
Poor Fishermen do find the way to Heaven,
When Schollars go astray, who Arts have Seven;
For Humane Learning, and such kind of Preaching,
Is nothing to the Blessed Spirit's Teaching.

War with the Devil, by *B. K.*

Thomas Lawson.

London, Printed by *Andrew Sowle*, 1680.

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A MITE INTO THE Treasury, &c.

CAP. I.

Of the Original of Languages, and of Grammer.

COlledge Doctors (as 'tis said) have for their *Arms* the *Book with Seven Seals:* And why? Becauſe they are skilled in the Seven Liberal Arts or Sciences, as though the Seven Liberal Arts, acquired by Natural Search, could open the Book with Seven Seals: This is Abſurd and Fooliſh, if not Blaſphemous.

John ſaw in the Right Hand of him that ſate on the Throne, a Book ſealed with ſeven Seals; and a ſtrong Angel proclaimed, *Who is worthy to open the Book, and to looſe the Seals thereof?* No Man in Heaven, nor in Earth, neither under the Earth, could do this, all Mouths were ſhut; no Critical Grammarian, no Subtil Logician, no Painted Rhetorician, no Melodious Muſician, no Nimble Arithmetitian, no Accurate Geometrition, no Airy Aſtronomer durſt appear, or was found worthy; *Then one of the Elders ſaid, Weep not, the* Lion *of the Tribe of* Judah *hath prevailed to open the Book, and to looſe the Seales thereof*, Rev. 5. So let *Colledge Doctors* ſay what they can, 'tis not Natural Arts, nor Artiſts, but the Lyon of the Tribe of *Judah*, and he alone that can open the Seals thereof; all others are excluded as Impotent and Unworthy.

Joſephus in his *Antiquities* writes, That the Children of *Noah*

dwelt divers Years after the Flood upon Hills and Mountains, as fearing a ſecond Flood, until ſuch times as *Shem*, *Ham* and *Japhet* adventur'd to make their Habitations in the lower Grounds. Now *Nimrod*, upon Promiſe of Defence and Protection, took upon him Rule and Dominion over others, to be their Captain and Commander, and to provide a Remedy for their Safety, in caſe of another Flood; he invented the building of a Tower, ſo high, as no Flood of Water might over-top it, it contained in height 5164. Paces (as *Hidore* ſaith), ſo that it ſeemed rather a wonderful great Mountain than a Tower; the paſſage to mount up was wide, and went winding on the out ſide, in which the Carriages were born, and drawn up by Camels, Dromedaries, Horſes, Aſſes and Mules with Carts; the Almighty beholding their Proud Attempt,

Propterea dedit ora ſono diſcordia, et omnes
Jam linguis varios, varias diſperſit in oras. *Virg. Evangeliſ.*

That is, Bereaved them of their Natural Speech, which till then (as *Joſephus* writes) was but one, to wit, the *Hebrew Tongue*, as moſt affirm, and inſtead thereof gave them Seventy Two different Languages, as Authors Report; from this confuſed Chattering among them, aroſe much Anger and Vexation, becauſe one could not underſtand another: So theſe New-languaged Maſons were forced to leave the Tower Unfiniſhed; they run up and down like Mad-Men, labouring to find ſuch as they could underſtand; and this labour of ſeeking one another endured till ſuch times as they were grown to ſo many Companies, or Troops of Men, as there were different Languages among them, to wit, Seventy Two; and each Company, or Troop, that underſtood one another, reſolved to depart divers ways, to ſeek themſelves new and ſeveral Habitations: Hence, according to the diſtinct Tongues, as many different and diſtinct Nations were begun. Thus of one Language and one Nation, through *Nimrod*'s Arrogant and Ambitious Enterpriſe, came Seventy Two Languages and Nations, as divers affirm; *Yerſt.* and others.

This Tower was called *Babel*, which ſignifies *Confuſion*, becauſe there their Language was Confounded; ſo from this, when we hear a man ſpeak confuſedly, we ſay, he *Babbles*, or we call him

a *Babbler*. Here is the Original of many Languages, Proud *Nimrod* brought in *Babel*, Confusion, many Languages: Let Linguists glorying in their Languages remember this.

Thus of one Nation and one Language, many Nations and Languages were brought forth, who were as *Barbarians* one to another; then to the end they might be capacitated for the management of Forreign Transactions, Negotiation and Correspondance with other Nations, a Concern entred Mens Minds, for the learning of Forreign Languages, and in order thereunto *Grammer* was invented, defined to be an Art, teaching to Write and Read rightly; and one *Epicurus* a *Heathen*, as Authors affirm, was the first that taught *Grammer*, *Pol. Virg.* lib. 1. cap. 7. *Alsted*, *Vossius*, &c.

Suetonius saith, 'That Grammer and Rhetorick had almost the 'same Original; for men observing what was fit and proper in 'Speech, and what was unfit and improper, what was to be imita-'ted, and what was to be rejected, hereupon hammer'd out this Art, *Pol. Virg.* lib. 1. cap. 7.

The same *Suetonius* saith, 'That Grammer formerly was nei-'ther used nor regarded at *Rome*; and that at length one *Crates* '*Melotes* brought the Study thereof to *Rome*, being sent to the 'Senate by King *Attalus*, between the first and third *Carthaginian* 'War, about or a little before the Death of *Ennius*, *Pol. Virg.* lib. 1.

In the time of the *Saxon* Heptarchy *Austin* the Monk, with others, came from *Rome* into this Nation, and brought the Faith and School Education of Papal *Rome*, received from Ethnick *Rome*, to among the *Saxons*; so that many Prophane, Obscene, Lascivious, Corrupting and Depraving Authors came into our Schools, which are yet continued, notwithstanding the Endeavours and Attempts of many to eradicate the same.

Seigebert, King of the *East-Angles*, of the Romish Faith, having learned in *France* the manner of their Schools, translated from *Athens* to *Rome*, and from *Rome* to *Paris* by *Charles* the Great, made *Cambridge* an University, about the Year 630. The Lectures there were begun by four Monks: Fryar *Ode* read *Grammer*; *Tericus* read *Aristotle*'s *Logick*; Fryar *William* read *Rhetorick*; Fryar *Gislebert* read *Divinity* to them on *Sundays* and *Saints-days*, so called.

About

About the Year 668. by meanes of *Theodore*, a learned Greekiſh Monk of *Tarſus*, whom Pope *Vitalian* had ordained Biſhop of *Canterbury*, the *Greek* and *Latin* Tongue, with other Liberal Arts, as *Arithmetick*, *Muſick*, *Aſtronomy*, &c. began firſt to flouriſh among the *Saxons*, ſaith *Milton*.

About the Year 895. King *Alferd*, through the Perſwaſion of Monk *Neotus*, made *Oxford* a publick Univerſity, and appointed Maintenance for the Profeſſors of Learning there, *Geor. Lilius* in *Chron. Brit.*

Further, I ſay, that if all Heatheniſh, Obſcene, Laſcivious and Unprofitable Books were decryed, whoſe tendency is to Deprave, Spoil, Corrupt and Debauch Youth, and all Honeſt, Uſeful and Profitable Books were faithfully tranſlated into *Engliſh*, the *Latin* Trade need not be ſo magnified, which ſome Honeſt and Wiſe in their Day had in their thoughts. But in as much as the learning of Languages are uſeful for the Management of Forreign Tranſactions, Negotiations and Correſpondence with other Nations, as before, I ſpeak not againſt the ſame, nor againſt Grammer, contributing to the attainment thereof, only I give my judgment as followeth; and do wiſh:

1. That Grammers were not ſo tedious, finding that the great heaps of Rules, Exceptions, Criticiſms and Nicities therein are a diſcouragement to many, and purſued by others, as the only Neceſſaries, Sound, Uſeful, Solid and Profitable Matter; being in the mean time neglected, the Comments of Grammarians (ſaith *M. Fab. Quintilian Inſtitut.* lib. 1.) are ſo ſtuffed with Impediments and Hindrances, as that they are ſcarce well underſtood of the Compoſers; 'tis a Rule of knowing *Hebricians*, אלם ולמד לעולם קצרה ברך להלמיוד that is, *Let a Man always teach his Scholars in a ſhort way.* Further, *Voſſius* ſaith in his *Grammer*, *That the great heap of Rules are very hurtful to Children.*

2. It being that Grammer conſiſts of Rules and Examples, I could wiſh that all Examples therein were Sound and Savoury, that in reading thereof, nothing but what ſavours of, and encourages to a virtuous courſe of Living, might be inſtilled into the Reader; how precious were it if their Souls, like *Gideons* Fleece, did drink up betime the pearly Dew of Divine Grace, and Heaven-bred Wiſdom! Children are to be trained up in the Lord's Way, and in the Lord's

Lords Language; not in the Way of the Heathen, nor in bad, vitious and infecting Words; evil Communications (as the choſen Veſſel *Paul* bears record) corrupt good Manners.

3. It being that Grammer is an Art, teaching to Write and Read rightly, ought it not to be obſerved in Writing, Reading and Speaking? Yes. But all that in Writing or Speaking uſe *Ye* or *You* to one Perſon, High or Low, Poor or Rich, ſuch are out of the Right, Sound, Proper Speech, and deviate from the Form of Sound Words, and from the Rule and Order of Grammer.

The World conſiſts of many Nations, whereof each hath a peculiar Language, Speech or Dialect; yet all concur, and are unanimous in the account of Number, *Singular* and *Plural*, *I*, *Thou*, *He*, imports but One, *We*, *Ye*, *They* imports more then One; and 'twere as proper to ſay *Thou* to a Thouſand, as to ſay *You* or *Ye* to One Man, both being Abſurd, Improper and Ridiculous.

Do not all *Grammarians* in teaching their reſpective Languages or Tongues, as *Engliſh*, *Latin*, *Greek*, *Hebrew*, *Italian*, *Caldee*, *Syriack*, *Arabick*, *Perſian*, *Ethiopian*, *Samaritan*, *Coptick* or *Ægyptick*, *Armenian*, *Saxon*, *Welch*, *Corniſh*, *French*, *Spaniſh*, *Portugal*, *High Dutch*, *Low Dutch*, *Daniſh*, *Bohemian*, *Sclavonian*, *Polonian*, *Lithuanian*, *Iriſh*, *Swediſh*, *Turkiſh*, *Muſcovian*, &c. I ſay, do they not all diſtinguiſh between *Singular Number* and *Plural*, which is, *Thou* to One, *You* or *Ye* to more then One? I ſay, Yes.

Do not *Roman* Authors, and others, as Poets, Comedians, Tragedians, Orators, Hiſtorians, Philoſopers, highly eſteemed in Schools and Univerſities, obſerve this diſtinction? Yes.

Are not Children blamed, yea, and entertained with *Orbilian* Severity in Schools of Literature, if they uſe one Number for another? And why they ſhould not in other places, upon all accounts and occaſions obſerve the true property of Speech, in relation to this diſtinction of Numbers, let them ſhew a Reaſon that can.

Object. *'Tis true*, ſay ſome, *this diſtinction of Numbers cannot be ſpoken againſt, in order to Grammatical Conſideration, and Verity of Speech; but a Cuſtom to the contrary hath got entrance, ſo that 'tis uncivil and improper to uſe the Word* Thou *to ſome perticular Perſon.*

Anſw

Anſw. To account *Thou* to a ſingle Perſon, High or Low, Rich or Poor, Uncivil, Clowniſh or Improper, 'tis no leſs then to accuſe God himſelf, Chriſt, the Upright Patriarchs, Holy Prophets, Seers, Evangeliſts, Diſciples, Apoſtles, Goſpel Biſhops, Elders, Paſtors, Deacons, Primitive Saints, Holy Martyrs, who never uſed any other Language; yea, and 'tis no leſs then to accuſe all Languages upon the Face of the Earth, which according to the property thereof obſerve this diſtinction.

Luther, much eſteemed in his Age, and deſervedly owned plainneſs of Speech, holding out *You* or *Ye* to one to be Ridiculous, Fooliſh, Abſurd and Impertinent. *Lud. Int. Oper.*

Eraſmus derided the impertinent Speech of uſing *You* to one, *Eraſ. Col.*

Muſt the Language of the Antient of Days, of Chriſt, of the Holy men of God be ſlighted, becauſe of an Unſound, Abſurd and Impertinent Cuſtom crept in, in the Night of Apoſtacy? Muſt the Glorious Work of Reformation be ſhut out upon ſuch frivolous accounts? The Apoſtle of the Lamb bore Record, ſaying, *If any Man be in Chriſt, he is a New Creature, old things are done away.* Not only the Works, but the Fooliſh, Abſurd and Impertinent Words of the Old Man, that the Work of Reformation may proſper. This uſing of *You* or *Ye* to a perticular Perſon, *â principio non ita fuit*, it was not ſo from the beginning: *Tertullian*, an Antient and Learned Latin Father, ſaid thus, 'That is true, which was 'firſt; that was firſt, which was from the beginning; that was from 'the beginning, which was from the Apoſtles. The Apoſtles, who derived the ground of their Works and Words, from him who was before all Time, uſed no ſuch impertinent Speech. *Auguſtin*, Biſhop of *Hippo*, in or about the Year 399. did not ſo magnifie groundleſs Cuſtom, as his Teſtimony implies, who ſaid, 'Cuſtom 'is not to be prefered before Truth, but ought to give place to the 'Truth. Not only in Works, ſay I, but in Words alſo. Again the ſame *Auguſtin* ſaid, 'Cuſtom crept in among ſome, ought not 'to hinder the Truth from Prevailing and Conquering: For Cuſtom '(ſaith he) without Truth, is nothing but Gray-hair'd or Old 'Error: Wherefore (ſaith he) forſaking Error, let us follow 'Truth. Chriſt is the Way, the Truth and the Life, who was never found in ſuch abſurd, improper and impertinent Speech.

Further,

Further, *James Howel* saith, in his Epistle dedicated to the Nobility and Gentry of *Great Britain*, which he annexed to a *French English* Dictionary, compiled by *Randle Cotgrave*, Printed in the Year 1650. That it was the Stile of *France* at first, as well as of other Countries, *Tutoyer*, that is to say, *Thou* to any particular Person they spoke unto; but when the Common-wealth of *Rome* turned into an Empire, so much Power came into one Mans Hand; then in regard he was able to confer Honour and Offices, the Countries began to magnifie him, and to use *You* unto him. See *Symmachus* his Epistles to the Emperor *Theodosius*, and to *Valentinian*.

Again, Pope *Clement* in his Letter to *Sigismund* the Emperor, wrote *We*, when it was sent from him only, and *You*, when it was sent to *Sigismund* the Emperor only. See the *Turkish History*, pag. 1081.

Thus the Language of the Spirit, of the Holy Men of God, of all Nations came to be denied, and an improper, impertinent and absurd Custom of Speech came to be entertained, and is spread as a foul Leprosie, and is pleaded for, yea by such as would be accounted sharers in Reformation.

CAP. II.

Of LOGICK.

Logick is defined to be the Manner or Art of Reasoning and Disputing well, of which I have to say, as follows.

The *Ante-diluvian* and *Post-diluvian* Patriarchs, that is, the Fathers that lived before and after the Flood, Prophets, Seers, Evangelists, Apostles, Bishops, Elders, Deacons; yea, all the Holy Men of God, Children of Light, Children of the Day, formed in the Womb of Eternal Wisdom, were Qualified and Impowered from above, to defend and maintain the Cause, Concern and Worship of the Lord, in their respective Dispensations, with having recourse to Pagan Means, Fallen Arts, Earthly Wisdom, Infectious Sophistry; as many Instances left upon Record clearly demonstrate.

The Lord said unto *Moses*, when he sent him with a Message to

Pharaoh, Go therefore, I will be with thy Mouth, and teach thee what thou ſhalt ſay, Exod. 4. Here he was drawn from the Puddle of Prophane Arts and Sciences, Worldly Wiſdom, Deceitful Sophiſtry, to have Reliance and Dependance on the living God, the Well-Spring of pure Wiſdom, ſavoury Knowledg and ſound Underſtanding; and he ſtreamed out heavenly Eloquence, ſaying, *My Doctrine ſhall drop as the Rain, my Speech ſhall diſtill as the Dew, as the ſmall Rain upon the tender Herb, and as the Showers upon the Graſs*, Deut. 32. *Moſes* in the Wiſdom from above, contended for the Concern of God, his Will, his Worſhip, maintained the ſame againſt *Pharaoh*, Magicians, Wiſe Men, Inchanters, Apoſtates, without recourſe to Pagan Means, Arts or Sciences.

Again, Chriſt, who is *Alpha* and *Omega*, the *Amen*, made a Promiſe unto his Diſciples, ſaying, *I will give you a Mouth and Wiſdom which all your Adverſaries ſhall not be able to gainſay nor reſiſt*, Luk. 21. 15. Thus the Diſciples derived heavenly Wiſdom from Chriſt, whereby they defended and maintained the Concern of Chriſt, his Kingdom, Doctrine, Worſhip, againſt all Adverſaries, Scribes, Phariſees, Hypocrites, Painted Sepulchres, Faithleſs Lawyers, Spoiling Phyloſophers, Painted Orators, Subtil Sophiſters, Pagan Logicians: Chriſt commended them not to Heathen Schools, not to *Ariſtotle*, *Plato*, or any other Heathen, to enable them to refute Hereticks, but to his own Gift, his Wiſdom, Armour of Proof, his Sword put into their Hands, enabling them for his Work.

Again, Certain *Libertines*, *Cyrenians*, *Alexandrians*, *Cilicians*, *Aſians* diſputed with *Stephen*: What was the iſſue of the Conteſt? 'tis there Recorded, *They were not able to reſiſt the Wiſdom and the Spirit by which he ſpeke*, Acts 6 9, 10. Thus *Stephen* obtained Victory over the Champions of the Dragon: And how? Not by Heathen Wiſdom, Pagan Logick, Spoiling Philoſophy, but by the Sword of the Spirit, Shield of Faith, Wiſdom from above; in this Armour he prevailed. So Pagan Logick, an Art of the Old Man is not Goſpel, Armour, whereby *Stephen* refuted the Adverſaries of Truth.

Paul, though eminent in Tongues, Natural Parts and Abilities, and knew what Key opened into the rich Cabinet of heavenly Wiſdom and Treaſures; yet he excluded Natural Arts and Endowments from being that Key, ſaying, *The Natural Man receiveth not the things*

of

of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are Spiritually discerned, 1. Cor. 2. 14.

A Natural Man, though mounted to the Terret of Philosophick Elevations, and to the Zenith of Scholastick Notions, and stored with the Quintessence of Serpentine Wisdom, and profess himself to be a great Sophist, that is, Wise Man, yet groping in the gloomy Region and dark Night of Degeneration, Alienation and Estrangement from God, he cannot thereby open one Seal of the sealed Book: The Seven-sealed-Book is a thing of God, so no way to be opened and read but by the Spirit of God. *Plato*, a Heathen Philosopher, through Divine Glimpses said well, *Vertue is not acquired, but infused.*

This *Paul*, a skilful Warrior of Christ, desirous that the Church might be so harnessed, as to hold out against all the Assaults of the old Dragon and his Confederates, Instruments, mentions the whole Armour of God, *Ephes.* 6. or all the Armour of God: What be they? *Girdle of Truth, Breast-plate of Righteousness, Shield of Faith, Helmet of Salvation, Sword of the Spirit, Feet shod with the preparation of the Gospel.* Here's no mention made of Subtil Logick, nor of Painted Rhetorick, nor of Spoiling Philosophy, nor of Pagan Ethicks, Physicks, Metaphysicks; he that mentioned the whole Armour of God, mentioned not any of these, which clearly demonstrates they are not of the Armour of God: Whose then? Of the Old Dragon the Devil: The Apostles harnessed with the Armour of God, reduced many to the saving Truth, they stopt the Mouths of Gain-sayers, they bore faithful Testimony to, and contended for the Living, Life-giving, Soul-quickning Truth, against such as was harnessed with the Old Dragons Armour, the Wise, the Scribe, the Disputer of this World, Subtil Logicians, Crafty Sophisters, Painted Orators, Spoiling Philosophers, Drunk with the Dregs of Pagan Ethicks, Physicks, Metaphysicks, Heathenism.

By what is said, 'tis evident that in the *Patriarchal*, *Mosaical* and *Evangelical* Dispensations; yea, in all Churches Professing Christianity, while the Primitive Faith, Doctrine and Worship was sincerely maintained, the respective Membess thereof were qualified and impowered from above to defend the same; and such lively and truly influenced Confessors of the holy Truth, are true and divine Logicians, influenced from above, to Reason, Dispute for

and Defend the Faith delivered to the Saints, and all this we own: And as in this Generation the Lord influences his for the performance of that Work and Service unto the which they are called: So the insinuating Serpent, the old Dragon, hath his Agents and Instruments in every Generation to carry on his Work, and they are bred and formed in the Womb of Earthly Wisdom; this is seen not only among the Professors of *Christianity*, but also among the old *Heathen*, who had their Logick, which they defined to be the Art of Reasoning and Disputing well: And this Art was brought in and invented by one *Zeno Eleates* a Heathen, who lived in or about the Year of the World 3424. as *Pol. Virgil* saith, Lib. 1. Cap. 16. After arose *Aristotle*, a Heathen Philosopher, a Logician, whom many Apostatized Christians have, and do call, the Prince or Chief of Philosophers, the Great Rule of Universities, the fore-runner of Christ in Naturals, as *John* was in Spirituals: But neither this *Aristotle*, nor any of the company of Pagan Philosophers, Logicians, were entertained in *Christendom*, while a pure Virgin to Christ, the Spring of Heavenly Wisdom and Heavenly Treasures they found in them.

But upon the sounding of the fifth Angel, the fall of the Star from Heaven to Earth, the opening of the bottomless Pit, a Smoke arose, which Darkened both Sun and Air, Disfigured the Face, Stained the Beauty of the Primitive Church; then in and through this Smoke, Christ, the Well-spring of pure Wisdom, and Soul-enriching Treasures, being lost within, Apostatizing Christians entertained and received Heathen Wisdom without, and received into their Schools the Philosophy, Logick, Ethicks, Physicks, Metaphysicks, Poetry, Comedies and Tragedies of the Heathen; they assumed the frivolous clouding Termes of subtil Pagan Logicians, then disputing for Dead, Empty and Life-less Forms of Worship became an Art of the Old Man, the true Armour being lost within, they entertained Pagan Armour without, received and gloried in Pagan Terms, yet taught in the Schools of such as would be accounted eminently Reformed, not only from *Paganism*, but from the Superstition and Idolatry of *Italian Babylon*.

Thus the infectious Cloud of *Heathenism* is continued, *Pagan* Terms gloried in, as Predicable, Predicate, Predicament, Category, Categorick Proposition, Hypotherick Proposition, Syllogism, Categorick

tegorick Syllogiſm, Hypotherick Syllogiſm, Rhetorical Syllogiſm, Expoſitory Syllogiſm, Rhetorical Induction, Logical Induction, Enthymem, a Rhetorical Enthymem, a Logical Enthymem, Dilemma, *&c.* and multitudes more which might be numberd. The Papiſt *Caſtanæus* complains, That not only Youth, but he himſelf was grievouſly vexed with the multitudes of Terms and Diſtinctions, of which he gathered Thouſands: What Logick Choppers intend by theſe I judge it no way uſeful to explain; herein they ſoar in the Foggy and Infections Element of ſuch like Pagan Terms, above the Apprehenſion and Comprehenſion of Vulgar Capacities, gaining Repute and Admiration in the Breaſts of ſuch as are infected with Antichriſtian Deluſions.

Again, not only frivolus are the Terms of *Ariſtotle* and other Philoſophers, and Pagan Logicians, but their Opinions are Abſurd and Blaſphemous, as of their Magicks, Southſayings, Conjurings, caſting of Nativities; their Doctrine of the Worlds Eternity, that it was made of the Atoms of the Sun; of the Souls Mortality, of the Tranſmigration of the Soul from one Body into another, of like Temperament and Quality: *Diagoras* denyed that there was a God; *Protagoras* doubted whether there was a God or no; *Ariſtotle* denyed the Providence of God; *Plato* held out a Purgatory; *Porphyrius*, an Enemy to Chriſtian Religion, held out the Worſhipping of Angels; *Ariſtotle* taught Free-Will; *Epicurus* held that the Soul was Mortal; *Ariſtippus* held that Pleaſure was the chiefeſt Good. *Rainold.*

Notwithſtanding, through the over ſpreading of Apoſtacy, Heatheniſm, as Philoſophy, Logick, Poetry, *&c.* got entrance into *Chriſtendom*; yet in the very Night of Apoſtacy the Lord had his Witneſſes who bore record againſt the ſame.

Gregory, Nazianzen, Euſebius, Ambroſe, Auguſtin, Origen, Lactantius, Gregory of *Nyſe*, bore Record againſt the Judgment of *Ariſtotle*, as Sordid, Baſe, Impure, Fooliſh, contrary to Truth and Godlineſs: *Upon the Conſideration of which* (ſaith Dr *Rainold*) *let no Man wonder, if I chuſe rather to confeſs the Truth with ſuch worthy Men, then with* Ariſtotle *to commit Error.* Orat. Rain.

'At or about the City *Hierapolis* (ſaith this *Rainold*) there is a 'Cave, whoſe Vapours no living Creatures, but Eunuchs only, can 'endure: Such like (ſaith he) is the Stile of *Ariſtotle*, unſavoury

to

'to all that are alive unto God, only Eunuchs, that is, ſuch as are 'deprived of true Judgment, and are enſlaved to *Ariſtotle*, can en-'dure the ſame.

Cleanthes being asked, Why among the Antients, when there were but few Philoſophers, more became eminent then now? 'Becauſe '(ſaith he) then they minded Matter; that is, a virtuous courſe 'of Living. Now the Conteſt is only after windy Words. *Stob. Serm.* 80. *Noviſſ. Pol.*

Ariſton compared the Words of Logicians to Spiders Webs, being indeed very Subtil, Witty, but Unprofitable. *Stob. Serm.* 80. *Noviſſ. Pol.*

Licinus the Emperor, called Heathen Learning the Plague and Poyſon of the Common-wealth. *Trapp.*

Luther ſpeaking of Popiſh Schools and Monaſtries, wherein *Heatheniſm* was taught, ſaid, 'This is my mind and deſire, that 'theſe Stables of Two-Footed Aſſes, and Schools of the Devil, 'were levelled with the ground, or changed into Chriſtian Schools, 'by a Godly Transformation. *Luth. de Inſtit. Puer.*

Logick is ſo far from leading to the Knowledge of Univerſals, that it rather thruſts Men down into Errors. *John Bapt. Van Helm.* his Phyſick Refined.

'The World (ſaith this *Helmont*) hath ſuffered it ſelf to be cir-'comvented by *Ariſtotle*, who boaſted of Logick to be the Mother 'of Sciences.

'*Ariſtotle* (ſaith this *Helmont*) extolled the Method of Diſputing 'invented by himſelf, and he takes away all Knowledge from a man 'unleſs he hath yielded himſelf to be inſtructed in Logick.

Jerom (on *Pſal.* 140 and 141.) doth not unworthily compare the Art of Syllogizing to the Plagues of *Egypt*, and he calls Logical Demonſtrations Dog like Diſcourſes.

'Schools (ſaith this *Helmont*) ſuppoſing Logick as Neceſſary, 'do oppoſe themſelves to the Commands of the Apoſtle.

'I wonder (ſaith *Helmont*) at the great Blindneſs of Schools, 'in ſo greatly magnifying Logick.

'Schools of Logick (ſaith this *Helmont*) muſt needs confeſs, 'that through Boaſting, Deceit and Ignorance, it hath deceived 'the Credulous World.

To ſay, that Logical Diſcourſe is very neceſſary for Goſpel Miniſters,

niſters, to refute the Subtilties of Schiſmaticks and Hereticks; that thing (ſaith this *Helmont*) would be to be wiſe above what is written, above the Apoſtles, and to commend the Abuſes of Schools above the Holy Scriptures; this were to Diſ-throne Goſpel Weapons, and to Inthrone Paganiſm: 'Twas not by Pagan Logick that *Stephen* refuted the *Libertines, Cyrenians, Alexandrians, Aſians, Cilicians*, but by Weapons from Heaven, *Acts* 6. 9, 10. 'Tis not Pagan Logick that Chriſt promiſed his Diſciples, whereby they ſhould be Conquerors, *Luke* 21. 15.

'Doth he not ſeem to walk in Vanity and Darkneſs of Mind, who 'vexes himſelf Night and Day in the Study of Logick (ſaith one) 'and charges his Memory with the diſtinct knowledge of Verſes.

'Logick is nothing but the Art of Contention and Darkneſs, 'whereby all other Sciences are made more obſcure, and more hard 'to be known. *Cornel. Agrip. de vanitat. Sient.*

'Almoſt all the Rabble of Schollars buſied in the Inventions of 'Philoſophers or Sophiſters, ſeem to do no more then learn to com-'mit Error, and to make the Truth more obſcure. *Corn. Agr. de Van.*

Tindal, a Martyr, ſaid, *Whoſoever ordained Univerſities drunk with Heatheniſm, be it* Alexander *of* Hales, Thomas Aquinas, *or any other, he was a Star fallen from Heaven to Earth: For there are brought in* (ſaith he) *Moral Virtues for Faith, Opinions for Truth*; and ſaid, *They were a confuſed Cloud. Tindal* of the Revelation of *Ant.*

Ariſtotle wrote many things abſurdly concerning God, as 'That 'He is a Living Creature; that he works not freely, but by a kind 'of Servile neceſſity; and that therefore he deſerves no Praiſe, ſith 'he doth but what he muſt do. *Trapp.* on *Rom.* 1. 21.

'As for *Ariſtotles* Divinity, which he calls his Metaphyſicks, it 'is (ſaith *Ramus*) the moſt Fooliſh and Impious piece of Sophiſtry 'that ever was written. *Trapp.* of Arts.

From the Philoſophy of *Plato* and *Ariſtotle* Peſtilent Errors firſt of all Invaded, and have long Poſſeſſed, and at this day do Waſte the Chriſtian Church. *Orat. Rainold.*

Where *Ariſtotle* Reigns, there Ungodlineſs hath great Dominion *Orat. Rainold.*

How foul a thing is it, that that may be ſpoken againſt you, which *Ambroſe* ſpoke of the *Arians*, 'They have deſerted the *Apoſtle*, and 'follow *Ariſtotle. Orat. Rainold.*

Some

Some in our days have been seen to repeat *Aristotle* upon their Knees at *Oxford*, before their Masters, being at Dinner: The muddy Lake of Heathenism, opened in *Rome* Ethnick, steamed into apostatized *Rome* Christian, is received in Protestant Kingdoms, among whom *Rome* hath too much Room.

Many in their day bore Testimony against Pagan Philosophy, Philosophers and Logicians; among many, one *Ramus*, born in *France*, Master of Arts, was much aspersed by the *Sorborne* Doctors, who accused him of Heresie in Philosophy, as an Heretical Philosopher, for that he being but Young, durst take upon him to correct *Aristotle*, the Prince of Philosophers, the great Rule of Universities. This *Ramus* published a Logick (received in the most Reformed Universities, and *Aristotle* rejected) with some Animadvertions upon *Aristotle*: He was the Kings Professor of Logick in *Paris*, Dean of the whole University, where he remained till the Massacree at *Paris*, where many Thousands of the *Protestants* perished by the *Papists*, who (because of *Ramus* his Love to *Protestants*, and Testimony against *Aristotle*) ran him thorow, and being half Dead, threw him out of his Window, cut off his Head, dragged his Body about the Streets, in the Channels, and some young Schollrs were encouraged, by their Tutors, to whip it in a most contemptuous manner, and at last cast it into the River *Sein*, in the Year 1572. *Clar. Mart. Fox Mon.*

By what is said, 'tis manifest that the Wisdom which is from above, with its out-goings and products, we own, and desire the encrease thereof, to the seasoning and rectifying of the Nations: But the Wisdom from below, with its Propagators, not able to open one of the seven Seals we deny; *Aristotle* forsook his Master *Plato*, that he might defend his own Error; and shall we not refuse prophane *Aristotle*, to defend the Truth of the Living God? saith *Rainold*. Yes, Christ is to have Pre-eminence in all things, the Treasury of Wisdom and Knowledge.

CAP.

CAP III.

Of RHETORICK.

Rhetorick is defined to be the Art of Speaking Ornately, Finely, Eloquently, with *Rhetorical* Colours and Ornaments.

Adam, as he was the Workmanship of God, he Lived, Moved, and had his Beeing in God, his Thoughts, Words and Works, Products of that Life, into the which he was Incorporated, Savour'd of that Life, had a Divine Lustre in them, Stamp and Excellency, and were Fragrant and Aromatical in the Nostrils, and Precious in the Eyes of the All-forming Power: But the Serpent that deceived Man, and incorporated him into another Power, therein to Think, Speak and Act, brought forth an other Language, out of the simplicity of Truth, savouring of the Womb of its Original; though Plausible, Painted, Eloquent, Garnished with Colours and Ornaments of Pagan Rhetorick, yet 'tis Abomination to the Lord, Stinks in his Nostrils, and in the Nostrils of such as are truly Reborn, as Christ bore Record: Those things that are highly Esteemed with Men are Abomination unto the Lord.

This is my Testimony, that that Language which the Lord speaks in and through his People, Sons and Daughters, is the only and heavenly Eloquence and Rhetorick, if I may so call it; though Plain, Simple, and be accounted Rude, Clownish and Babbling by the VVorldly VVise.

Moses brought to that Mouth that taught *Adam* and *Eve* in their Primative State, streamed out heavenly Eloquence, saying, *My Doctrine shall drop as the Rain, my Speech shall distil as the Dew, as the small Rain upon the tender Herb, and as the Showers upon the Grass*, Deut. 32. 2. Yea, and *David* streamed out saying, *My Heart is inditing a good Matter; I speak of the things which I have made touching the King; My Tongue is the Pen of a ready Writer*, Psal. 45. 1. And the Lord promised, saying, *I will turn to the People a pure Language, that they may call upon the Lord, and serve him with one Consent*, Zeph. 3. 9. This pure Language, wherever 'tis witnessed, is the true Eloquence. And Christ saith to

the Church, come and coming out of the Wilderneſs, leaning up on her Beloved, *Oh my Dove! that art in the Cleſts of the Rock, in the ſecret places of the Stairs, let me ſee thy Countenance, let me hear thy Voice; for Sweet is thy Voice, and thy Countenance is Comely*, Cant. 2. 14. Mark, the Voice of the Church is Sweet, though not Painted with enticing Words of Mans Wiſdom, nor Garniſhed with Pagan Rhetorical Flouriſhes; 'tis Sweet to Chriſt, though judged Rude and Babbling by Worldly Sophiſters; her Voice, her Prayers, her Praiſes, ariſing from Divine Indwellings, a live Cole from the heavenly Alter, as Fragrant Perfumes is Sweet to his Noſtrils. God reſpects not the Arithmetick of our Prayes, how many they be; nor the Rhetorick of our Prayers, how neat they be; nor the Geometry of our Prayers, how long they be; nor the Logick of our Prayers, how methodical they be; nor the Muſick of our Prayers, how melodious they be; but his Eye and Regard is to the Divinity of Prayers, how Heart-ſprung they be, ſaith *Trapp.* on 2 *Cor.* 12. 8.

Further, though there was a Divine Excellency in *Paul's* Speech, ſeaſoned with Salt, Heavenly Wiſdom, yet he ſaith plainly to the *Corinthians, That he came not with Excellency of Speech, nor with Enticing Words of Mans Wiſdom*: He came not with Frothy Flouriſhes of Pagan Rhetorick or Oratory, nor with Enchanting Words of fallen Wiſdom, which the fallen Mind aſcribes Excellency unto, but falſly; but his Preaching was in Demonſtration of the Spirit and Power, 1 *Cor.* 2. 1, 4. There was a Divine Excellency in his Speech, though called *Babbling* by Worldly Sophiſters, as 'tis to this day, *Acts* 17. 17, 18.

Thus 'tis clear to every ſeeing Eye, what Wiſdom, and what Speech was juſtified and contended for among the Children of Light in every Age and Generation, and in the Church ſucceeding the Apoſtles, while a Virgin to Chriſt; but as the black Vail and foul Leproſie of Apoſtacy over-ſpread and diſfigured the Face of the Chriſtian Church, then heavenly Salt, true Savour, heavenly Wiſdom being loſt within, then they Entertained and Magnified Heathen Wiſdom without; then Pagan Rhetorick came to be embraced and taught to Chriſtian Youth, defined to be the Art of Speaking Finely and Eloquently; which Heathen Rhetorick, a *Pagan*, one *Mercury* is ſaid to invent or bring in, him the *Heathen* called

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the *Messenger of the Godds*, and *Godd of Eloquence*, *Merchandize*, *Chivalry* and *Thievery*; but *Aristotle* saith, that one *Empedocles* was the Inventor of this Rhetorick, *Pol. Virg.* lib. 1. cap. 13. who as 'tis said, stole away from his Company by Night, and cast himself into the Mouth of the Burning Mountain *Ætna*, that so the People not finding him, might conceive he was taken up into Heaven, so might honour him; but his two Pattens cast up again by the Vehemency of the Flame, betrayed his Policy and itch after Honour: Thus they that magnifie Earthly Wisdom, Pagan Rhetorick, may see what manner of Man the Author thereof was.

Yet though these things be Magnified in Pagan and Christian Kingdoms, the Lord hath had his Witnesses in the darkest of Days, against Serpentine Wisdom, Rhetorical Flourishes, the Wisdom of this World, which is Foolishness with God: I might produce a Cloud of Instances.

'Wisdom of the Flesh, Rhetorical Flourishes serves the Worldling, as the *Ostrich* Wings, to make him out-run others upon Earth, and in Earthly Things, but helps him never a whit towards Heaven, *Trapp.*

'Men have neglected Sound, Savoury and Useful Matter, the very Quintessence of Lerning, and have devoted themselves to an Excess of fine Speaking, Bishop *Wilkins* his *Real Caracter.*

'The grand imposture of Phrasing hath eaten out all sollid Learning, *B. Wilkings.*

'Phrases (saith this Author) are an Imperfection of Speech, which like other affected Ornaments, derogate from the native Simpicity of it, disguising it with false Appearances; and that such canting Forms have eaten out sollid Knowledge, through mens admiring them.

'Eloquence (saith *Augustin*) in a Lewd Man, is as Poyson in a Golden Cup, lib. 1. *De Anima.*

'The use of Rhetorick (saith *Suetonius*) was some time forbidden at *Rome*, but by little and little, it appearing Profitable and Honest, many for Maintenance and Honours sake pursued it, and through it many aspired to the Terret of Worldly Honours, *Pol. Virg.* lib. 1. cap. 13.

Julius Agricola, a Roman Emperors Lieutenant, in *Britain*, prevailed with Noble Men to breed up their Sons in *Liberal Arts*,

brought them to effect the Roman Eloquence; then they begun to imiate the Roman Fashions, the Gown, Proud Buildings, Baths and Banquetings, which the Foolisher sort called Civility; but was indeed a secret Art to prepare them for Bondage, *Milton*. And these things are too much countenanced among the Professors of Christianity; the Simplicity of Truth, and the Language thereof is slighted; Mans Wisdom, Heathen Wisdom magnified; a pursuit of Roman Eloquence, through the Imitation of their Orators, Rhetoricians, Poets, *&c.* is encouraged; and this is not without Pride and Vain Glory. The Apostle, wise in the Wisdom from above, touched this, *Knowledge puffs up, but Charity edifies, builds up.*

The Equity of a Poor Mans Cause is often stifled by that grim Monster fleshly Wisdom, frothy Flourishes of Pagan Eloquence. 'A Poor Man (saith *Trap.*) complained to his King, That such a 'Lawyer had taken his Cow from him: *I will hear* (said the King) '*what the Lawyer will say to the Matter.* Nay (saith the Poor Man) 'if you hear him speak, then have I surely lost my Cow indeed.

Socrates in his *Apology*, said to his Judges, 'My Lords, I know 'not how you have been affected with mine Accusers Eloquence, 'while you heard them speak; for my own part, I assure you, that 'I, whom it toucheth most, was almost drawn to believe all they 'said (though against my self) was true, when they scarce uttered 'one word of Truth, *Trap.* Such are the Inchantments of painted Oratory, Pagan Rhetorical Flourishes.

Cross-Bearers, who in Self-denial grow up in the Wisdom that is from above, so become VViſdom's Children, justifie VViſdom; if these Stumble, Fall, Err, Sin, they have not so learned Christ, as to Paint or Cloke the same; but knowing that he, he who confesseth and forsaketh finds Mercy, they rejoyce in Judgment, being brought forth into Victory. But subtil Sophisters, Erring, Sinning, so Trim, Deck, Dress, Garnish, Cloke and Paint their Sins and Errors, as that they pass with most for Truth; only VViſdom's Children, honoured with an heavenly Eye and Savour, discern and comprehend the same: There is an *Arabick* Proverb, *Errans eruditus errat errore erudito*, that is, Learned Men have learned Errors.

By what is said, it appears, that the VViſdom from above, its Products, Divine Eloquence we own, and desire the Nation may be seasoned thereby: But the VViſdom from below, introduced by

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the Serpent, Pagan Rhetorick, Eloquence, Enticing VVords of Mans Wisdom, we deny, knowing the same to be Foolishness with God, and altogether unable of opening any one of the Seals of the seven Sealed Book.

CAP. IV.
Of MUSICK.

In *Adam*, as the VVorkmanship of God, Lived, Moved and had his Beeing in God; he was bound up in that Life, whence Praises, Songs of Thanks-giving, as sweet and fragrant Odours ascends unto the Lord; whoever draws VVater out of the VVell-spring of Salvation, 'tis not without Joy and Heart Melody unto the Lord; this the New Man knows, not the Old. *Moses*, the Children of *Israel*, *Miriam*, *Deborah* and *Barack*, *David*, *Mary*, *Zacharias*, holy Men and holy VVomen of God, overcome with the Sence, Feeling and Sweetness of the Lords Presence, and seeing Deliverance brought and wrought by his Arm, Songs of Praise and Thanks-giving streamed out from them; and Praise is comely in the Mouth of such; and such Singing, and such Songs we own.

But the Serpent prevailing, Man became Incorporated into his Venomous and Infecting Power, the Foundation of a World of Wickedness was laid, a false Joy was brought forth; and this is the very Sourse or Spring of all Wanton Poems, Lascivious Comedies, Deluding Tragedies, Frivilous Fables, Foolish Balads, Obscene Songs, invented by the Adulterated Mind, used and pleaded for by the like Mind; yea, among such as profess *Christianity*; but Real Christians are in Christ, and such as are in Christ are New Creatures, Old things are done away; and such Singers, and such Songs are in the fallen Spirit, Joy of this World, the which we deny.

In the increase of this dark Kingdom came in *Musick*, called one of the seven Liberal Arts, defined to be the Art of Singing well, the Study of Poetry, of Heathen Poetry; of this *Musick*, Vocal or Instrumental, or both, one *Amphion*, a Heathen, the Son of *Jupi-*

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ter, is said to be the Inventor, *Plin.* lib. 7. Others ascribe the Invention thereof to one *Dionysius* or *Mercury*, *Pol.* lib. 1. cap. 14. But *Jubal*, the Son of *Lamech*, who lived many Generations before these, is reported by *Josephus*, in his first Book of *Antiquities*, to be affected with Musick, and to use the Psaltery and Harp. *Pol.* lib. 1. cap. 14.

David, the sweet Psalmist of *Israel*, in the Service of the House God, appointed Singers of the *Levites*, instructed in the Songs of the Lord, appertaining to the Temple Worship, 1 *Chron.* 6. and 1 *Chron.* 25. These Singers be arrayed in white Linnen, they Praised and gave Thanks unto the Lord, whose Mercy endures forever. These Singers arrayed in VVhite, shadowed out the lively Members of the Evangelical Dispensation: A Remnant of the Church in *Sardis* were to walk in VVhite, *Rev.* 3. 4. Again, *John* saw a numberless Multitude of all Nations, Kindreds, People and Tongues clothed in white Robes, *Rev.* 7. And *John* saw the Armies in Heaven clothed in fine Linnen, *Rev*, 19. VVhat is this fine white Linnen? VVhat are these white Robes? Not *Aarons* white Robes, no imitation thereof, not the white Linnen of the Singers of the Temple, not Surplices, such as are now used by the Conforming Ministry and Quer-isters in Cathedrals: VVhat then? *John* tells us expressly, *That the fine white Linnen was the Righteousness of Saints*, Rev. 19. 8. And who, or what but Christ is the Saints Righteousness? So Christ the Righteousness of Saints, is that very thing which the white Linnen of *Aaron*, and of the *Levitical* Singers, shadowed forth. So to plead for the Shadow, or for an Imitation thereof, the Substance being come, 'tis Antichristian. And *Paul* said to the *Ephesians*, to the Saints and Faithful Brethren, who were come to the Righteousness of Saints, to the end of Shadows; *Be not Drunk with Wine, wherein is Excess, but be filled with the Spirit, speaking to your selves* (not in VVanton Balads, Obscene Songs, but) *in Psalms, Hymes and spiritual Songs, Singing and making Melody in your Hearts to the Lord*, Ephes. 5. 18, 19. and Col. 3. 16. Such Singers we own, their Psalms, Hymes and spiritual Songs we own; they stream out of the Mouth of the New Man, not of the Old. *John* tells us of a New Song, which none could learn but the Hundred Forty and Four Thousand which were Redeemed from the Earth, *Rev.* 14. And *Paul* said to the Sanctified at *Corinth*,

When

When ye come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation; let all things be done to Edifying, 1 Cor. 14. So a Pſalm was a Gift particular to the New Man, who ſings with the Spirit, and with Underſtanding. The Primitive Church, while a Virgin to Chriſt, ſung with the Spirit, with Underſtanding; had to Clark no give them in other Mens Experiences; but *Chriſtendom* being become a Sea, the Spirit loſt, turned from, in which true Joy and Singing is; then ſtept in Formal Singing without, without the Spirit, without Underſtanding.

The Wanton, who ſpends his precious Hours in Jollity, he ſings, *I am weary with my Groaning, I water my Couch with my Tears.*

The proud Atheiſt, who hath baniſhed the Lord out of hie thoughts, he ſings, *I have ſet the Lord always before me.*

The vain Minded, who delights in the Company and Society of vain Perſons, he ſings, *I have hated the Congregation of Evil-Doers, and will not ſit with the Wicked.*

He that is as a withered Tree, Plucked up by the Roots, Fruitleſs, he ſings, *I am like a Green Olive Tree in the Houſe of God,*

He whoſe Heart is as a Cage of Uncleanneſs, he ſings, *My Heart is enditing a good matter.*

The daily Feaſter, ſuch as the Reſidentarians, whoſe Legs can ſcarce bear about his Groſs Corpulent Body, he ſings, *My Knees are Weak through Faſting, and my Fleſh faileth of Fatneſs.*

Satans Captive, who wallows in the Mire and Puddle of Sin and Iniquity, he ſings, *O Lord, truly I am thy Servant.*

The Son of *Belial*, who by Perſecution would wear out the Flock of the Lord from off the Earth, he ſings, *I am a Companion of all them that fear thee.*

The Lawleſs man, whoſe Life is a Life of Rebellion, ſubject (as I may ſay) to the grand Charter of Sin and Death, he ſings, *The Law of thy Mouth is better unto me than Thouſands of Gold and Silver.*

He that Adder-wiſe ſtops his Ears from the Heavenly Doctrine of the Lords anointed Ones, he ſings, *How ſweet are thy Words to my Taſte, yea ſweeter than the Honey to my Mouth.*

The Ambitious Man, puft up with the Breath of Satans Bellows, he ſings, *Lord, my Heart is not Haughty, my Soul is even as a Weaned Child.*

Do these and such like sing with the Spirit? Do they sing with Understanding? No. Now who are of God, they are distinguishing Persons, and with us they contend for singing in the Spirit, and with Understanding; this Song none but the Redeemed can learn; this Song of the Lord cannot be sung in a strange Land, Captivity, Spiritual *Babylon*; and such as are of God, they deny all dead formal Singing and Singers, who formally sing other Mens Conditions, out of the Spirit, without Understanding.

That the Primitive Christian Church, while a Virgin to Christ, sung *David*'s Experiences or Testimonies in Meetre, that I deny; but through the Engress of the Apostacy, Singing in the Spirit being lost, then a formal Singing in Meetre entred in, whereof I have read, That . . .

In or about the Year 383. Psalms began to be sung, being brought in by *Damasus* Bishop or Pope of *Rome*, though not turned into Meetre [Mark this]

In or about the Year 1552. in the sixth Year of *Edward* the sixth, the Psalms of *David* first began to be composed in English Meetre by one *Thomas Sternhold*, one of the Grooms of the Privy-Chamber, who Translating but a few, left both Example and Encouragement to *John Hopkins* and others to dispatch the rest; a Device first taken up in *France*, by one *Clement Merot*, one of the Grooms of the Bed-Chamber to King *Francis* the first: At first they were sung in private Houses, after were taken into the Church of the *French*: And of other Nations, they were first allowed for private Devotion, after, by little and little, crept into the use of the Church, afterwards Printed and Bound up with the Common-Prayer-Book, at last added by Stationers in the end of the Bible; see Dr *Heylin*'s *Ecclesia. Restaurata.* pag. 191. But though by this Author called a Device,, yet now 'tis called a Vice, yea a Symptom of a Heterodox Judgment to deny or question the Observation of the same.

Benedictus, an Abbot of the Monestary of *Peter* and *Paul* at *Wire*, brought with him from *Rome* one *John* the Arch-Chanter, who first taught in *England* how to sing in the Quire, after the manner of *Rome*, in the Year 724. *Fox Acts* and *Mon.*

The *Levites*, that were Singers, were divided into twenty four Ranks or Courses: Hence the Apostatized Church brought in Queristers, so introduce the *Levites* for a proof for their Office; but

but the truly Redeemed Church receives not *Jewdaiſm* for *Chriſtianity*, neither their Practice for Chriſts Inſtitution and Appointment.

'Tis a Cuſtom of many Countries and Nations, ſaith *Macrobius*, to accompany Dead Bodies to their Burials with Singing: And why? Becauſe their Souls are believed to return to the Original of Muſical Sweetneſs or Pleaſure, that is, to Heaven. lib. 2. *De Somne Scrip. Noviſſ Pol.*

Eccleſiaſtical Hiſtories mention many Teſtimonies which have dropped from the Mouthes of Men, Eminent in their Day against dead formal Singing, uſed in Churches profeſſing *Chriſtianity*.

Caſſiodor, a Learned Man of *Ravenna*, about the Year 510. ſaith That the Fathers made no great account of Singing in Churches; and that moſt of them knew nothing thereof; for in the days of *Athanaſius* Biſhop of *Alexandria*, about the Year 348. *Flavian* and *Theodor*, firſt of all in the *Eaſt*, brought in the Rite or Cuſtom of Singing at *Antioch*. *Hiſtor. Tripart.* lib. 5. & *Nov. Pol.*

Auguſtin ſaith, That it was received into the Church of *Millain*, when *Ambroſe* was Biſhop thereof, about the Year 373. *Nov. Pol.*

Anaſtatius ſhuning all Vanities, forbad the Cuſtom of Singing in the Church. *Nov. Pol.*

CAP. V.

Of the Riſe *of* Muſical Inſtruments *in the Churches Profeſſing* Chriſtianity.

THe Houſe of *Iſrael*, the outward *Jew*, Praiſed the Lord on divers kinds of Inſtruments, as Harps, Pſalteries, Timbrels, Cornets, Cimbals, Trumpets, Organs, Inſtruments of ten Strings, 1 *Chron.* 15. 1 *Chron.* 25. And theſe, ſaith *Thomas Aquinas*, the great School-man, figured forth ſomething to come: And what was that? Even *Jeſus Chriſt*, ſay I, the End, Sum, Subſtance of all the *Jewiſt* Types, Shadows and Figures; the Spiritual *Iſraelite*, the Inward *Jew*, the *Goſpel Church*, made up of Living Stones, in and through Chriſt, ſtreamed out a Melody unto the Lord, ſweeter then all viſible Muſical Inſtruments, *Epheſ.* 5. 18, 19. *Col.* 3. 16. The

Evangelical Church come to Christ, whose Meat and Drink it was to do his Fathers Will, in whom alone he was well pleased, a bundle of Myrthe, she was come to the end of the *Jewish* Worship, of all its Appurtenances, Musical Instruments used in the outward Jewish Church, *John* saw as it were a Sea of Glass, mingled with Fire, *and them that had gotten the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, stand on the Sea of Glass, having the Harps of God*, Rev. 15. 2. What are these Harps? Not Jewish Harps, not Visible Harps, not made with Hands, but Harps of God, such as he gives to the *Jew inward*, peculiar to the Evangelical Dispensation, the End and Substance of the outward Jewish Harps.

And while the Primitive Church remained a Virgin in Christ, knit and joyned to him, through the pure Ligament of Heaven-bred Faith, making Melody in Heart to the Lord, there was no use of the Typical Jewish Musical Instruments in the Christian Church; but the Star being fallen from Heaven, to Earth, Smoke arisen, which darkned Sun and Air, which stained the Beauty of the Primitive Church, the Sum, Substance, the Heavenly Harp, (as I may say) being lost within, in and through the Smoke of the Pit, then they turned to Musical Instruments without, as Organs, Dulcimers, Cornets, Sackbuts, used in Cathedral Churches, so called, as in others: And this is the ground of Musical Instruments (the Type) in the Churches professing Christianity, even that which led them from Christ, the Life, the Substance.

I might produce a Cloud of Witnesses against the using of Musick in Churches professing *Christianity*.

Instruments of Musick were not heard of in the Latin Church till the days of Pope *Vitalian*, who about the Year 660. invented and brought the Use of Organs into the Church, of whom *Bap. Mant.*

Signius adjunxit molli conflata Metallo
Organa, quæ festis resonant ad sacra diebus.

Vitalian the Organ he invented,
The which for use in Churches he intented.

Here is the Author of Organs in Churches Professing *Christianity*, not Christ, not the Apostles; but the Pope *Vitalian*, *Balæni Angliæ Episcopus*, *Hospin Leigh's Body of Divinity*.

Ames,

Ames, *Aquinus*, *Rivet*, *Zanchæus*, *Zepperus*, *Altingius* diſlike the uſe of Organs, and ſuch like Muſick in the Church. *Leigh's Body of Divinity*.

Rivet ſpeaking of the Organ ſaith, 'It is much better to abſtain 'therefrom, then to introduce or continue the ſame, becauſe there 'is more Danger therein than Edification.

'The uſe of Muſical Inſtruments (ſaith Dr *Taylor*) are apt to 'turn Religion into Air and Fancies, and to take off ſome of its Simplicity, and are not ſo fitted for Edification.

'The Apoſtles (ſaith *Hoſpinian*) had not the uſe of Organs, or 'of other Muſical Inſtruments in their Churches.

'Organ-Muſick (ſaith one) ſeems rather to become Children, 'than the Church. *Hoſp.*

Marianus Scotus ſaith in his *Chronicle*, 'That about the Year 757. 'the Organ firſt came into *France*, being ſent out of *Greece* from '*Conſtantine* the Emperor, unto King *Pipin*. *Hoſp.*

Lactantius ſharply blames the *Gentiles* for placing the Worſhip of God in thoſe things which the Fooliſhneſs of Men highly eſteem, lib. 2. *Inſtitut. Hoſp.*

Eraſmus ſpeakes Learnedly and Gravely againſt the uſe of Organs in Churches, ſaying, 'People flock thereto, as to a Theater 'or Stage, that their Ears may be Tickled or Delighted. What (ſaith he) 'at this day is more Burdenſom than our Muſick, imita-'ting the Notes of many Birds? It were therefore better that theſe 'Organs ſhould be taken away. *In Annot. ad* 1 *Cor. cap.* 14. *Hoſp.*

At the Princely Banquets of the *Heathen* they ſung the Praiſes of their *Godds* and *Heros* upon the Harp; *Pol. lib.* 1. *c ip.* 14. From this Cuſtom and Example, 'tis grown Cuſtomary; yea, among ſuch as profeſs the honourable Name of Chriſt, to have Muſick at Feaſts, Banquets, Dinners, notwithſtanding the Prohibition of the Prophet, *Learn not the way of the Heathen*, and of the Apoſtle, *Be not conformed to this World.*

After the Apoſtles days, through the Prevailing and Encroachment of Apoſtatical Deluſion, Singing in Spirit, the Ingrafted Word, the Harp of God being loſt, they not only entertained Formal Singing, and Jewiſh Muſical Inſtruments into the Church, but alſo the Heathen Liberal Art Muſick, Vocal, Inſtrumental, into Schools, a part whereof is Heathen Poetry, which to the

Depraving, Spoyling and Corrupting of Christian Youth, is yet continued and contended for; and this we deny, and bear our Testimony, That Heathenism, as Lascivious Poets, Comedies, Tragedies, Frivolous Fables, Spoyling Phylosophy, are as the Dead Sea, in which none can Live unto God; and in the very Mid-night of Apostacy, the Lord hath had his Witnesses against the teaching thereof in Christian Schools; others have not been silent.

A certain *Lacedemonian* being asked, What he thought of the Poet *Tyrreus?* He answered, *He was apt to Deprave, Corrupt the Minds of Young Men.* Plutarch.

Some put Amethyst in their Cups against Drunkenness; much more in the hearing of Poets, a right Rule is to be minded, lest they infect the Mind. *Plut. Plin.*

Eusebius brings in *Plato*, sharply blaming the first Education of Youth, as Destructive, which was used by the *Greeks*, in reading the feigned Comical and Tragical Inventions of Poets, Cap. 49. Page 618.

The *Heathen Romans* having Conquer'd this Nation, and Inhabiting in it, erected Schools to teach the *British* Youth, and brought in their Lascivious Books, Poets, Comedies, Tragedies; which to the Corrupting of Youth are yet continued.

Edgar, a *Saxon* King, having some sense of the Abomination of the Time, put forth a Canon, *That on Festival Days every one should abstain from Prophane Heathen Songs, and from Diabolical Games and Pastimes:* But now 'tis not heeded.

In the days of Queen *Elizabeth*, the Lords of her Privy Council sent Letters to her high Commissioners in Causes Ecclesiastical, in order to the rectifying of School-abuses, saying, *The Youth of the Realm receive rather Infections in Manners, than Advancement in Virtue, from the Heathen Poets taught in Schools.* They were concerned for the removing of Lascivious Poets, taught in Schools; but ——— *Inimicæ tenacias hærent*; see the Preface of the Book called, *Anglorum prælia.*

Augustin, in his Confessions, accounts *Terence* a Comical Poet, unworthy to be read; and blames *Grammarians* who teach it. *Orat. Rainold.*

Primitive Christians found Sophisters and Philosophers to be the principal

principal Enemies of *Christianity:* Upon this account they condemned all Heathen Learning, Comedies, Tragedies, and other Poetical Writings, judging they did not conduce to sollid Learning, *Herrald. Anim. in Arnob.*

Berno, who lived about the Year 1008. being furnished with all sorts of Learning, said *That he for many Years had rejected Poetical Fictions, Heathen Historians, Worldly Learning, as Dung.* In Epist. ad Magnifr.

Socrates drove out of the City Lewd Demons and Atchievers of Naughtiness, handled by Poets; and he taught Men to shun *Homer*, and other Poets, and exhorted them after the search of the Living God. *Just. pro. Christianis Apol. prima.*

Augustin called Heathen Poetry, *The Wine of Error, Drunk of Drunken Doctors.* *Jerom* called it, *The Meat of Divils.*

'The Devil takes pleasure in filthy and dishoneſt Musick, and uses 'the same as his Vehicle or Chariot, whereby he enters the Minds 'of Men, who delight in Diabolical Musick. *Alsted.*

''Tis a profitable Work to draw Christian Youth from the read-'ing of wanton Poems to sound History. *Alex. Ross* in his *Preface* to *Verg. Evangel.*

The *Lacedemonians* made no account of Poets, but drove them out of the City, because of their Wantonness. *Pult. in Lacon. Noviss. Pol.*

Jerom complained, that Priests, neglecting the Prophets, did read Comedies, and sung the armorous Sayings of the *Bucolicks. In Epist. de duob. fil.*

Obscene Poets are to be neglected, for they corrupt good Manners, and fraught the Mind with Naughtiness. *Fran. Petrar. de regno.* Lib. 2.

The *Lacedemonians* would neither hear the Comedies nor Tragedies of Poets, because contrary to all Laws; they hold out Whoredoms, Incest, Adulteries, Injuries, Thefts, and other Flagitious Crimes. So it appears that Pagan Poetry, an Ingredient of the Liberal Art *Musick*, hath been testified against.

CAP.

CAP. VI.

Of ARITHMETICK.

Arithmetick, one of the ſeven Liberal Arts, is defined to be the Numeral Science, the Art of Numbring; the knowledge whereof is uſeful in Civil-Acts, in the Government of Common-Wealths, for the due Proviſion and Order of Armies, Viewing of Artillery, uſeful for Merchants, Auditors, Treaſurers, Receivers, Stewards, Bailiffs, *&c.* 'Tis ſaid to have its Riſe among the Merchandizing *Phenicians*; but *Joſephus*, in the firſt Book of his *Antiquities*, aſcribes the Original of it to the *Jews*. *Pol. Vir. de Invent. rerum*, lib. 1. cap. 18.

Plato, a Learned Heathen Philoſopher, (*Ariſtotles* Maſter) ſo accounted of this Art, as that he wrote this Sentence over his School Door, *Nemo Arithmeticæ ignarus hic ingrediatur*; that is, Let none enter here who is ignorant of *Arithmetick*.

'Tis my Judgment, that none can groundly deny, but the knowledge hereof is uſeful, as to the Concerns of this Life, uſeful in its place; but ſuch who aſcribe the opening of the ſeven Seals to this or any Natural Art or Arts whatever, the Book is ſealed to ſuch, not one Seal thereof opened; the Lyon of the Tribe of *Judah*, whoſe Prerogative it is to open the Seals, he is denyed, and Nature and Natural Arts are lifted into his Throne.

Herein any Member of *Italian Babilon* with his *Maſs-Book*, *Maſs* for the Dead, Fabulous *Legend*; any *Mahumetan* with his dreggy *Alcoran*; any Flint hearted *Jew* with his *Talmud*, a mingle-mangle of Jewiſh Divine and Humane Matters; any Dead, Dry, Unfruitful *Formaliſt*, may grow Profound, Exquiſit, Nimble, yea, and though involved in the intricate windings of Degeneration, out of the Royal ſtate of Regeneration and Heavenly Transformation may apprehend the Feates, Termes and Parts of this Natural Art, as Digits, Articles mixt Numbers, Cyphers, Terniries, Golden Rule direct, Golden Rule reverſe, a Cube, *Phythagoras*'s Table, Algoriſm, *&c.* yet be Strangers to the Divine Exerciſe which leads to Chriſt, the Lion of the Tribe of *Judah*, who alone opens the Seals of the Book.

Though

Though there be an Uſe and Service in this Natural Art, yet the Children of Light, the Children of the Day, are, as I may ſay, the wiſe *Arithmeticians*, who being the Diſciples of the Lord, are kept Alive unto the Lord, and are daily in the Numbring of his Mercies, Living Mercies, Mercies Heavenly, Mercies Earthly: 'Twas the breathing of *David*, the ſweet *Pſalmiſt* of *Iſrael*, *That the Lord would teach him to Number his Days, that he might apply his Mind unto Wiſdom.*

Again, the Eagle-Eyed Apoſtle *John*, propoſed (as I may ſay) an Example to wiſe Arithmeticians, ſaying, *Here is Wiſdom; let him that hath Underſtanding count the Number of the Beaſt, for it is the Number of a Man, and his Number is Six Hundred Sixty Six*, Rev. 13. 18. And *John* ſaw ſuch as had got Victory over the Beaſt, and over the Number of his Name, *Rev.* 15. 2.

Herein, together with other places is evidently intimated.

1. That a Beaſt, a Beaſtial Man ſhall ariſe in the Churches profeſſing *Chriſtianity*.

2. That this Beaſt, or Beaſtial Man, ſhould have a Numeral Name, that is ſuch a Name as ſhould contain a certain Number in it.

3. That the Number contained in the Beaſts Name, ſhould be, being computed, Six Hundred Sixty and Six.

Hence this Concluſion neceſſarily ariſes, that he is the Beaſt, or great Antichriſt, that hath that Numeral Name, which contains in it the Number of ſix Hundred Sixty ſix.

Now what remains, but that he be faithfully and impartially ſought out who bears this Name, and that we be informed what this Name is? *Ireneus* (whoſe Maſter *Polycarpus* had been St *John*'s Diſciple) informs us, 'That the Name *Latinus* contains the Num-'ber of ſix Hundred Sixty ſix; ſo was believed to be the Name of 'the Beaſt: For (ſaith he) they are *Latines* who now have Domi-'nion; but we will not boaſt thereof (ſaith he) Implying that the Name of the Beaſt ſhould be the greateſt Infamy of the Church of *Rome*; as if he ſhould have ſaid, In this we have no ground for Glorying, but rather for being aſhamed. *Iren.* againſt *Hereſies.*

Again, the Numeral Letters of the Name *Roman* in *Hebrew*, according to the Computation of the *Jews*, makes up this Number of ſix Hundred Sixty ſix. So whether we have recourſe to the Word *Latin* in *Greek*, or *Roman* in *Hebrew*, the Numeral Letters make

up

up six Hundred Sixty six, whereby we are led as by the Hand to the Monarch of *Rome*, who hath long possessed the Kingdom of the *Latines*, and *Rome* the Seat of the *Latin* Kingdom; his Church is called the *Latin Church*, his Letanies, Masses, Prayers, Exorcisms, Indulgences; in a word, his whole Service is in *Latin*, set up in the Year 666. by Pope *Vitalian*. *Latin* containing the Number of the Name of the Beast, being also his Language; yea, and 'tis judged unlawful to perform the same in any other Language: 'Twas the definitive Sentence of the Council of *Trent*, *If any shall say, that the Mass ought to be Celebrated in the Vulgar Tongue, let him be Accursed.* So doubtless *Lattin* and *Roman* is the Numeral Name of the Beast.

Object. *No Pope was called* Latin, *and but one was called* Roman: *How then can the Pope be intimated thereby?*

Answ. John speakes not so much of a Personal as of a National Name, for he will have the Numeral Name to be the Character, whereby it might be known where Antichrist should have his Rise, and his principal Reign, to wit, in *Italy*, at *Rome*: *Italy* of Old was called *Latinum*, the Inhabitants were called *Latins*, from their first King *Latin*, as 'tis said, being also the National Name; and how that Church rings with the Tearm *Roman*, who is ignorant? As Roman Faith, Roman Religion, Roman Catholick, Roman Church, and that out of the same there is no Salvation; and that *Rome* is the Mother, Queen, Lady and Mistris of all Church, and that all ought to return to her Lap.

CAP. VII.

Of GEOMETRY.

GEometry is defined to be the Art or Science of measuring the Earth, *&c.* which in Concerns among Men is Useful and Serviceable in its place: The Invention hereof, *Strabo*, *Herodotus*, and *Proclus* ascribes to the *Ægyptians*, on this occasion.

The River *Nilus*, now and then by its over-flowing, Confounded and

and Diſordered their Land-marks; upon this the *Egyptians* found out the Uſe and Benefit of *Geometry*, to the end that every one might be ſettled in the poſſeſſion of proper and reſpective Rights: Yet *Joſephus* in the firſt Book of his *Antiquities*, ſeems to aſcribe the Invention thereof to the *Hebrews*, *Pol. Virg.* lib. 1. cap. 18.

A Natural Man through ſearch may apprehend much of the Feats and Terms of this Art, their Points, Phyſical, Optick and Mathematick, their Lines, Parralels, Diameter, Periameter, Triangle, Rectangulous, Obliquangulous, Obtuſangulous, Acutangulous, Multangulous; their Rhombus, Rhomboides, Cone, Cylinder, Parallelogram, Quadrat, Quadrant, Diagram, Aſtrolabe, *&c.* Yet that hereby, or by any other natural Acquiſition or Attainment, he can find out the knowledge of the Almighty, or open the Seals of the Book, that I deny: For the things of the Spirit of God are Spiritually Diſcerned; and ſuch as live in the Spirit, they come to be honoured with that Divine Underſtanding, as to ſet every thing in its proper place.

CAP. VIII.

Aſtronomy, Aſtrology.

THe Living God (ſaith the Paraphraſt on the *Samaritan Pentateuch*) formed *Adam* and filled him with the Spirit of Wiſdom and Knowledge, that from him, as from a Fountain uſeful Knowledge and Arts might flow unto his Poſterity: For beſides the ſecret Virtues of Living Creatures, of Plants, of Stones, of Metals and Minerals, he perfectly knew the Influences of Supernatural Bodies. *Theoph. Gale.*

That *Adam*, as he was the Workmanſhip of God, was wiſe in the Book of the Creation, 'tis an undoubted Truth: So many of the Holy Men of God, as *Moſes*, *David*, *Solomon*, *Job*, *Daniel*, &c. who grew up in that Image, in which *Adam* was Created, they grew up in the Wiſdom of God, became wiſe in the Book of Life, and in the Book of the Creation; yet I read not that they were called *Aſtrologers*, or were ſtained with their Fooleries, Dotages, Imaginations, Uncertainties, Conjectures; but were Wit-

neſſes in their reſpective Generations againſt ſuch, and that Spirit by the which they were acted; what they ſaw of the Book of the Creation, 'twas in and through the Wiſdom of God revealed in them; and that we own.

The Sons of *Seth*, who was the Son of the firſt Man *Adam*, as *Joſephus* ſaith in the firſt Book of his *Antiquities*, underſtood the Doctrine of Heavenly Things, who (to the end that what they knew and apprehended might not be loſt, nor ſwallowed up in the Sea of Oblivion; foraſmuch as *Adam* had foretold a future Deſtruction of all things) made two Pillars, the one of Brick, the other of Stone, that if the Brick Pillar ſhould be deſtroyed by the Rain Water or Flood, the Stone Pillar remaining might ſhew the Writing freſh and entire to the Nations: On theſe two Pillars, ſaith *Joſephus*, they graved thoſe things which appertained to the Obſervation of the Stars. *Pol. Virg.* lib. 1. cap. 17.

Joſephus in his firſt Book of *Antiquities*, clearly demonſtrates, that *Abraham* firſt taught Aſtrology unto the *Ægyptians*, when he went down into *Ægypt*, and that the *Caldeans* and *Greeks* received the ſame from the *Ægyptians*. *Pol.* lib. 1. cap. 17. To this I ſay, *Abraham* was perfect in his Generation, the Father of the Faithful; and the ſum of his Doctrine unto his Children was, *That they might walk in the Way of the Lord, and obſerve his Statutes, and being wiſe in the Wiſdom of the Lord.* I do not deny, but that he might take occaſion among the *Ægyptians*, to ſpeak of the Wiſdom and Power of the Lord, in producing the wonderful Fabrick of the Creation, of the Sun, Moon, Stars, and their Influence over and upon Inferior Bodies, all which beſpeak the unutterable Power and Wiſdom of the great Former: To which Teſtimony of *Abraham*, the *Ægyptians* adding the corrupt Ingredients of their own Inventions and Imaginations, Fooleries and Miſapprehenſions, might patch up their Art of Aſtrology; *Corruptio optimi fit peſſima*; Beſt things being Corrupted become Worſt.

Job knew that his Redeemer Lived, and in the Wiſdom of his Redeemer he ſaw much into the Creation; he ſpoke of Thunder, of Vapours, of Clouds, of Rain, of Snow, of Hail, of the Sea, of Fountains, of Metals, as Gold, Silver, Iron, Braſs, of Stones, of Precious Stones, of Subterraneous Fire, of Stars, of Living Creatures, of Earth-Quakes, of Arcturus, Orion and the Pleides, of the Sun, of the Heavens, &c.

Now

Now from the Writings of *Moſes*, and of other Holy Men of God, the *Heathen* deſirous of Knowledge, adding their Inventions and Imaginations thereto, patcht up their Ethicks, Phyſicks and Metaphyſicks; from the ſame Sourſe or Spring came in the Art of *Aſtronomy* and *Aſtrology*, which ſome will have to be one and the ſame; others diſtinguiſh them, calling him an *Aſtronomer* who Reaſons or Treats of the motion of the Stars; him an *Aſtrologer*, who from the Courſe or Conjunction of the Stars, take upon them to foretel what ſhall betide Men, States, Perſons, People, *&c.*

The Spirit of the Lord, in which the holy Men of God lived unto the Lord, and ſaw much into the Creation, being turned from by the *Heathen*, they became Drunk with ſtrange Conceits, Inventions, Whimſies, Imaginations.

Divers things were Deviſed or Invented by the *Ægyptians*, as Calculating of Nativities, that is, from the Day or Hour of ones Nativity, foretelling what his Fortune ſhall be, as 'tis called, what Death he ſhall dye, and what manner of Man he ſhall be, *Pol. Virg.* lib. 1. cap. 17. Are *Aſtrologers* now, though profeſſing Chriſtianity, and Redemption from Spiritual *Ægypt* the Houſe of Bondage, clear of theſe Dregs?

Do not many Ungodly and Prophane *Aſtrologers*, from the Obſervation of the Heavens, Contemplation of Celeſtial Bodies, Courſe and Conjunction of the Stars, take upon them to foretell what Good or Evil ſhall betide Men, States, Perſons, People, ſo to determine things of future Contingence? Yes.

To which I ſay, the great Former of all things, the Almighty having made two great Lights; *Moſes* mentions their Uſe, End and Service, *The greater Light to rule the Day, the leſſer Light to rule the Night*, Gen. 1. 16. He ſaith not, that they were made for that end, that Men by the Contemplation thereof ſhould Predict, Foretell, Prophecy, Prognoſticate, what Good or Evil ſhould betide Men, *&c.*

True it is, *The Heavens declare the Glory of God*, &c. *Pſal.* 19. 1. And not only Sun, Moon and Stars, but every Product, as with open Mouth, Proclaims, Preaches forth the Power and Wiſdom of the great Former; But that men by the obſervation of them ſhould foretel what Good or Evil would betide Men, States, Perſons, People, *&c.* this I cannot receive,

One reasons thus: What saith the Astrologer? Why is the Star of *Jupiter* or *Venus* in Conjunction with *Luna*, at the Nativity of Children, happy, or a portender of Good; but the Star of *Saturn* or *Mars* contrary?

The Prophets of the Lord, his holy Seers, (as holy Records tell us) fore-saw things, and what should befall in the World, to Men, States, Persons, People; but this they did by the Indwellings of the Anointing, the Word of Prophecy; not by the observation of Celestial Bodies: And how fallible Astrologers in this thing are, we have annual evident and pregnant Demonstration.

Pharaoh having Dreamed, not any of the Magicians of *Ægypt*, not any of the Wise Men thereof could Interpret the same, though doubtless eminent in Astrological Judgment; but *Joseph* Interpreted the same to him; not by the Contemplation of the Heavens, but by the Gift of God: *Pharaoh* said, *Can we find such a one as this is, a Man in whom the Spirit of God is? And forasmuch as God hath shewed thee all this, there is none so Discreet and Wise as thou art*, Gen. 41. *Joseph*'s Interpretation *Pharaoh* ascribed to the Lord's Work, and not to any Astrological Judgment of *Joseph*.

Nebuchadnezzar having Dreamed, he sent for all the Inchanters, Astrologians, Socerers, Southsayers, Wise-Men of *Babel*, promising Gifts, Rewards, and great Honour, to such as could declare to him his Dream, and the Interpretation thereof; if not, they should all be put to Death. Notwithstanding, Wealth Honour and Death was set before them, which set their Wits upon Work, yet they could not answer the King; notwithstanding their Astrological Prudence: But the Lord that reveals Secrets, revealed that secret unto *Daniel*, *Dan.* 2. So the King was answered; yet not by Astrological Judgment of the Artists of *Babel*, or of *Daniel*, but by the Revelation of the Lord.

Belshazzar, King of *Babylon*, saw a Hand-writing upon the Wall; so sent for the Astrologians, Caldeans, Southsayers, Wise Men of *Babel*, promising great things to him that could read the Writing, and interpret the same; but it was hid from them: But *Daniel* read the Writing, and shewed the Interpretation thereof; not by Astrological Judgment, but by the Gift of the Lord, *Dan.* 5.

The *Caldeans* said, That the Planets conduced very much to the bringing

bringing of Good or Evil to Man: Whereupon *Hermione* complains in *Ovid*;

Quæ mea cæleſtes injuria fecit iniquos?
Quodq; mihi miſeræ Sydus obeſſe querar?

What fault of mine hath made the Heavens unkind?
And that a Star ſhould not be well inclin'd?

Diodorus, Pol. Virg. lib. 1. cap. 17. And this conceit hath got entrance among many that profeſs *Chriſtianity*.

That the Seven Days of the Week are named after the the Seven Panets, 'tis thought to be the Invention of the *Ægyptians*. *Dion.* Hiſtor. *Pol. Vir.* Lib. 6. Cap. 5. And this is obſerved not only by Aſtrologers, but alſo by Schools and Colledges profeſſing *Chriſtianity*: Thus the Miſt and Darkneſs of *Ægypt* is continued among the Profeſſors of *Chriſtianity*.

In moſt Ages and Generations the Lord hath had his Witneſſes, againſt the Vanity and Naughtineſs of Judicial Aſtrology.

There ſhall not be found among you any one that uſeth Divination, or an obſerver of Times, &c. Deut. 18. 10.

The Lord fruſtrateth the Tokens of the Lyars, and maketh Diviners Mad, &c. Iſa. 44. 25.

The Prophet bears Teſtimony againſt the *Caldean* Aſtrologers, ſaying, *Thou art wearied in the Multitude of thy Counſels; let now the Aſtrologers, the Star-gazers, the Monethly Prognoſticators ſtand up*, &c. Iſa. 57. 13, 14.

'The Art of Aſtrology (ſaith *Pol. Virg.*) was deviſed or inven-'ted to make ſound Minds Rave, or go out of the Way, *lib.* 1. *cap.* 17.

Calvin, Born at *Noviodune* a City of *France*, a ſtout oppoſer of the Apoſtatized *Roman* Church, about the Year 1548. diſcovered in a Book the Vanity and Falſhood of Judicial Aſtrology, which many began then too much to heed. *Clark* in the Life of *John Calvin*.

Bion ſaid, 'That *Aſtronomers* were very ridiculous, who when 'they cannot ſee Fiſh ſwiming near them on the Shore, yet ſay, 'That they ſee Fiſh; that is, the Conſtellation *Piſces*, in Heaven. *Stob. Serm.* 78.

'The Poſterity of *Noah* (ſaith *Theoph. Gale*) degenerating 'from the pure Philoſophy, that is, Wiſdom of the Patriarchs, 'plunged into the bottomleſs Pit, of Diabolical Aſtrology and 'Idolatry:

'Idolatry: For in their Contemplation of Celeſtial Bodies, the 'feeling of the Creator being loſt, they were firſt of all hurried to 'the Admiration of them, afterwards to the Adoration of them. So thoſe Glorious Creatures being lifted up to the Throne of the Creator, became the Object of monſtrus Idolatry, *Rom.* 1. 21. *Deut.* 4. 19.

Epiphanius, *Baſil*, *Chryſoſtom*, *Auguſtin*, ancient Fathers, eminent in the Church in their reſpective Days, give Reaſons why Judicial Aſtrology is to be exploded, caſt out.

Auguſtin, Biſhop of *Hippo*, ſadly complains in his Confeſſions, That he was Deluded, in making any account of that Art; and bitterly Inveighes againſt it, and the Profeſſors thereof. *Nov. Pol.*

Judicial Aſtrology was often forbidden by the Canons of Councils. *Conc. Tolet. prim. Nov. Pol.*

Phavorinus was wont to check Judicial Aſtrologers by this witty Dilemma or Argument; 'They (ſaith he) do ſay, That either 'Unfortunate or Proſperous things will befall: If they ſay Proſpe-'rous things, and deceive thee, thou ſhalt be made Miſerable by ex-'pecting; If they ſay Unfortunate things will befall, yet Lye, thou 'ſhalt be made Miſerable through fearing: Therefore by no means '(ſaith he) muſt we have to do with ſuch like men, who take upon 'them to foretel what ſhall happen. *Gel.* lib. 4. cap. 1. *Nov. Pol.*

Many have been the Teſtimonies againſt this Art; yea, and that of many eminent in the Church in their Day, whoſe Teſtmonies herein we own: And as Nations come to be rectified, and ſeaſoned with Heavenly Salt, this and all other Arts not ſavouring of God, but tending to deprave People, and lead them into an uncertain Airy State will be Witneſſed againſt.

Aſtrologus caveat quinquam pradicere, precept
Nam cadet Impoſtor dum ſuper aſtra volat.

Aſtrologer, foretell not, ſoar not high,
Leſt down thou fall, in mounting up the Skie.

CAP.

CHAP. IX.

To such as Trade in the Dead Sea of Heatheniſm, Philoſophers, School-Maſters, *&c.*

A *Philoſopher*, the Nature of the Word being conſidered, ſignifies, *A Lover of Wiſdom.* Now there is a twofold Wiſdom, a Wiſdom from above, Pure, Heavenly, full of good Fruits; and ſuch as grow up in this Wiſdom, ſo become Wiſdom's Children; ſuch as grow up in the Knowledge of the Lord, and in the Book of the Creation, ſuch and only ſuch are the true and divine Philoſophers, though the Gown, and other Philoſophical Ornaments, as ſome call them, be not received by them.

'There were (ſaith *Alſted*) *Ante-diluvian Philoſophers*, that is, 'Philoſophers before the Flood, as *Adam*, *Seth*, *Enos*, *Cainan*, *Malaleel*, 'Jared, *Enock*, *Methuſalem*, *Noah*, who did not only underſtand 'heavenly Myſteries, but alſo the Knowledge of Nature, the 'Book of the Creation, the which they taught in their Families, 'as in Schools. And

'There were (ſaith he) *Poſt-diluvian Philoſophers*, that is, *Philo-'ſophers after the Flood*, as *Abraham*, *Jacob*, *Moſes*, *David*, *Solomon*, '*Daniel*, *&c.* Theſe he bears witneſs to, to be true and divine Philoſophers; and this we own.

Tatianus gave pregnant Evidence, ſaying, 'That every Age and 'Order among Chriſtians, were Chriſtian Philoſophers; yea, 'that the very Virgins and Maids, as they ſate at their Wool work 'were wont to ſpeak of God's Word and Works; *Trapp.* And while the Chriſtian Church remained a Virgin to Chriſt, no Heathen Books, of Poets, Heathen Philoſophers, Comedians, Tragedians, were entertained among them.

As there is a Wiſdom from above, the very Sourſe and Well-ſpring of Divine Philoſophers, Anointed Ones, Chriſtian Philoſophers, who receive from above, and the Tendancy of what they receive is to honour him, who is above, the God of their Mercies; ſo there is a Wiſdom from below, Earthly, Senſual and Deviliſh. Now *Pagans* of ſeveral Nations itching after Wiſdom, to ſome

ſcraps

ſcraps of *Moſes*, and other Writings relating to Morals, Naturals and Supernaturals, to which they adding the corrupt Ingredients of their own Inventions and Imaginations, ſteaming from the Lake of Wiſdom from below, they patch up their Ethicks, Phyſicks and Metaphyſicks; hence came the Philoſophy of the *Ægyptians*, *Phenicians*, *Caldeans*, *Phrygians*, *Lybians*, *Ethiopians*, *Scithians Thracians*, *Perſians*, *Indians*, *Brachmans*, *Spaniards*, *Italians*, *Greeks*, *Druides*, of *Pythagoras*, *Socrates*, *Plato*, *Ariſtotle*, of the *Cynicks*, *Stoicks*, *Epicureans*, *Scepticks*, &c. And all *Pagan* Philoſophy and Philoſophers the Primitive Chriſtians denyed, and entertained not, as all their Laſcivious Poets, Comedians, Tragedians, and bore lively Teſtimony againſt.

Conſtantine the Emperor took care that the Scriptures might be taught to People, judging it moſt meet that Chriſtians ſhould be inſtructed in the Faith of Chriſt, and not in Heathen Philoſophy; *Euſeb. lb.* 4. But the Apoſtacy prevailing, and the Myſtery of Iniquity prevailing, Heatheniſm came to be entertained in Schools profeſſing Chriſtianity; for in the third and fourth Centuries Philoſophers had the Education of Chriſtian Youth, and no man had any Reputation among Chriſtian Doctors, who were not well initiated in Heathen Philoſophy, Rhetorick, Poetry, whereby the Sluces of great Impurity of Manners were opened; yet in every Age and Generation the Lord had his Witneſſes againſt the teaching of Heathen Authors, Obſcene Books in Chriſtian Schools. Many Teſtimonies hereunto relating may be read in a little Book, called, *Dagon's Fall before the Ark*.

Licinius the Emperor called Heathen Learning, *The Plague and Poyſon of the Common-Welth.* Trapp of Arts.

Our Country man *Theophilus Gale* adviſeth well, 'That all the 'Placets or Opinions of Philoſophers, ſhould be brought to be try-'ed by the Scriptures, that there it may appear what ſhould be 'Embraced and what ſhould be Rejected.

The Primmer, Pſalter, Teſtament, Bible, *&c.* are taught in Schools to learn *Engliſh*, not Play-Books, Ballads, Romances, Fables, Heathen Philoſophy: Why then is not *Latine*, and other Languages learned out of Pure, Wholſome, Sound, Savoury Books, but out of Laſcivious Heathen Books, Poets, Comedies, Tragedies, *&c.*? Were it not more Chriſtian-like, that in Books provided

vided for that purpoſe, Youth read the Nature, Uſe and Service of Trees, Birds, Beaſts, Fiſh, Serpents, Inſects, Earths, Mettals, Salts, Stones Vulgar and Precious; as alſo Rules of Gardening, Agriculture, Graſing of Cattle, Building, Navigation, Arithmetick, Geography, Chronology, Sound Hiſtory, Medicine, Knowledg in Law, Improvement of Lands, Chyrurgery, Traffick, Government, Ordering of Bees, Propagation of Plants, by Roots, Seeds, Slips, Layers, Suckers, by Grafting, Inoculating, Imping; of Geometry, of Uſeful and Neceſſary things, whereby they might be Qualified for Concerns of this Life, for the Help, Benefit and Advantage of others in their reſpective Generations, then to be trained up in Laſcivious Poems, Comedies, Tragedies, Frivolous Fables, Heathen Orations, Pagan Philoſophy, Ethicks, Phyſicks, Metaphyſick, which after the Apoſtles Days darkned Sun and Air, disfigured the Face, ſpoiled the Glory of the Primitive Church?

Univerſities ſtained with theſe things make more Looſe than Learned. *Prov.* 22. 6. *Train up a Child* (ſaith *Soloman*) *in the Way he ſhould go*, &c. Ought he to go in the Way of the Heathen, or learn their Abomination? No; 'tis a ſhame for *Chriſtianty*, it loudly proclaims want of Reformation in Churches Profeſſing *Chriſtianity*, that Books favouring of Levlty, Indecency and Obſcenity are therein inſtilled into Youth; antient Canons have been exhibited againſt the reading of ſuch.

Through the ingreſs and overſpreading of the Apoſtacy in *Chriſtendom*, the Fume thereof ſo Darkened and Deluded People, as to account Heathen Poetry, and ſuch like pregnant Evidence, for their groundleſs Traditions, Controverſies, *&c.*

Roman Catholicks ſay, *We may find their Holy Water, and Sprinkling of Sepulchers in* Juvenal's 6th Satyr. *Their Lights in Sepulchers, in* Suetonius's Octavius. *Lamps Lighted on Saturdays in* Senecas's 96 Epiſtle. *Diſtribution of Tapers among the People in* Macrobius's Saturnals. *Purgatory in* Virgil's Æneids. Thus proving their Doctrine by Heathen Authors: But the Evidence of one Poor Fiſher, one Tent-maker, one *Peter*, one *Paul*, is a Thouſand times of more Validity. 'Twas the Language of the Holy Men of God, to ſay, *Thus ſaith the Lord.* Of Apoſtatized Chriſtians, *Thus ſaith* Juvenal, Seneca, Virgil: This is againſt ſuch as would defend groundleſs Traditions by Heathen Armour.

Humane Wisdom, Pagan Philosophy being entertained in *Christendom*, by little and little did wear out Seriousness, Soundness, Solidity, and the Simplicity of Truth. *Damascen* first among the *Greeks*, about Eight Hundred Years since, as *Lumbard* first among the *Latins* Six Hundred, forming Divinity into the Rules of Philosophy, brought in the Method of School-Divinity; but where Wisdom from below prevails, there is a sound, a talk of Divinity, but 'tis cast out of the Region of their Hearts.

CAP. X.

Of School-Titles, as *Doctor*, *Batchelor of Arts*, *Master of Arts*, *Batchelor of Divinity*, *Doctor of Divinity*, &c.

IN the Primitive Times Gospel Ministers were Called, Qualified and Impowered of and by the Lord, to fulfill the Charge committed to them; they laboured together to beget others into the Life of Righteousness, to erect a Spiritual Building, a Heavenly Structure on the Rock of Ages; they affected not Titles, nor itched after the same, to gain Reputation of the Children of this World; they had Names suitable to the Work and Office they were concerned in, as Apostles, Prophets, Evangelists, Pastors, Teachers, and laboured together for the Perfecting of the Saints; Batchelors of Arts, Master of Arts were not heard of among them; Heathen Learning & Arts, the Wisdom of this World, they bore lively Testimony against: But the Divine Call being lost, through the ingress of the Apostacy, then they entertained Heathen Learning and Heathen Arts, to qualifie them for the Work of the Ministry; then arose an Insatiable itch after Titles, to gain Honour, Reputation and Reverence among such as are under the Delusion of Antichrist: Divers Degrees and Titles are conferred, according to their standing; Batchelor of Art in such a time, Master of Arts in such a time, *&c.* When University Students have got a Degree in the Arts, then they have a Gown and a Cap, for the sign of it; and the Name Batchelor of Arts, in Latin *Baccalaureus*, which implies as much as *Laurel Berries*; Why so? The Pagan *Romans* accounted Heathen *Apollo* their Godd of Wisdom, and

and they dedicated the Laurel-Tree to him, and such as were judged deserving, they became *Laureati*, that is, were Crowned with, or did wear Garlands of Laurel, in token of Honour and Glory: Poets tell us much of these things. Now the *Romans*, through *Constantine* the great, received *Christianity* by the Lump; and not knowing a dying with Christ, that his Life might be manifest in their mortal Bodies, they continued much of their old Stuff, and other Nations received the same from them; as now in our Universities, Students having got a taste of the Berries of the Laurel-Tree, dedicated to the Heathen *Godd of Wisdom*, *Apollo* (as I may say) that is, having attained to such a Degree in the Knowledge of Natural Arts, or such a Standing, without much Proficiency, then they have a Gown and a Cap, to distinguish them, and the Title of *Batchelor of Arts* derived, as you see from the Heathen; and this Title, this Gown and Cap, are as Signs and Liveries of that, whereof they by their Natural Education are made Masters; and such as are attained to such or such a Degree, in *Scotland*, are called *Laureati*, *Laureat*, from the Laurel-Tree, Thus Heathenism crept in, is continued.

Object. *The Title of* Doctor *was in the Apostles Days.*

Answ. True; but this and other Titles there, were Names of Office, relating to the Work they were concern'd in, and called of the Lord unto; this might more properly be translated *Teacher*, so a Name of Office. *Wickliff* touching this thing, said, 'A Name 'of Office differs much from the Name of a School-Degree, brought 'in by the Heathen. He ascribes these School-Degrees to the Heathen. *Wickliff in Serm. Domini in Monte.*

Zuinglius on *Mat.* 23. said, 'Thou hears here, that the Titles 'of Masters and Doctors are not of God, because Christ forbids 'this thing.

Wilson in his *Christian-Dictionary* saith, 'Ambitious seeking after 'Titles ought to be eschewed.

John Wickliff, Condemned at *Constance*, who Suffered as a Martyr for his Testimony against the Apostatized *Roman Church*; his Testimony was, 'That Graduations and Doctorships in Universities and 'Colledges, then in use, conduced nothing to the *Church of Christ*.

So

So 'tis apparant, that *Proteſtants*, yea, ſuch as were Pillars of the *Proteſtant Religion*, ſaw an Evil in *Heathenism*, and the Ambitious Titles thereof.

Object. *Theſe ſpoke againſt the Fooleries and Abuſes in Popiſt Univerſities.*

True it is; and their Fooleries and Abuſes remain Fooleries and Abuſes where-ever they are Practiſed; the ſelf-ſame Outward and Antichriſtian Forms, Fashions and Follies remain in Univerſities, as in the Darkeſt of *Popery*, even unto the Hoods, Caps, Scarlet Robes, Doctoral Rings, Gloves, their Doctoral Dinner and Muſick. *Dell.*

CAP. XI.

Of the Riſe *of* Diſtinct Habits *uſed by the* Clergy, *and by* Students *in the* Univerſities.

IN the firſt Prieſthood *Aaron* and his Sons had Garments aſſigned them, in which they were to execute their Office, and the denyal thereof, in that Typical Diſpenſation, had been a Tranſgreſſion; thoſe their Garments were a Shadow of ſome-what to come: Now Chriſt, the End of the firſt, Prieſthood, of its Appurtenances, of the Law, he put an End to the diſtinct *Aaronical* Robes, as to the reſt of the Typical and Tranſient Shadows of that Miniſtration.

When Chriſt ſent out his Diſciples, Apoſtles, he taught them not to have recourſe to *Aaron's* Robes, nor any Imitation thereof, nor that their Garments ſhould be of one Colour; their Eye was heaven-ward, for the Garment of Salvation, white Linnen, What's that? The Righteouſneſs of Saints; and in this white Linnen, Righteouſneſs of Saints, the Evangelical Royal Prieſtood, was and is clothed, without reſpect to Diſtinct Habits, or to any, but what is Common, Ordinary, Decent and Plain; and who Miniſter without this white Linnen, Righteouſneſs of Saints, and place Religion in Diſtinct Robes and Colours without, ſuch are falſe Witneſſes, made by the Will of Man, Run Unſent.

Polidor

Polidor Virgil ſeconds this Teſtimony, ſaying, 'In the Beginning 'of the Chriſtian Religion, Miniſters being about their holy 'Performance unto the Lord, put nothing on, but as at other 'times: They endeavoured rather to clothe themſelves inwardly, 'with the Virtues of the Mind, and to put off the Vices of 'the Body, then to put on new Garments. *Pol. Virg.* Lib. 6. Cap. 12.

And while the woman was clothed with the Sun, while the Moon was under her Feet, while the Chriſtian Church was a Virgin to Chriſt, and while her Miniſters were Stars in Heaven, the Care and Regard was for the Robe of Righteouſneſs; no Jangling about Robes without, but the living Concern was to beget many to the Lord, to know Eſtabliſhment in the Word of his Grace: Of ſuch Miniſters 'tis truly ſaid,

Even as the Heart hath not a Moments Reſt,
But Night and Day moves in our panting Breaſt
That by his Breathing it may ſtill impart
The lively Spirits about to every Part.
So thoſe, to whom God doth his Flock Betake,
Ought always Study, always Work and Wake;
To Breathe, by Doctrine and good Converſation,
The quickning Spirit into their Congregation.

Now, when this white Linnen, Righteouſneſs of Saints, Sun's Clothing, the inward Ornament and Garment of the Evangelical Miniſtry, Paſtors, Teachers, Prophets, Deacons, Elders, Biſhops, (through the ſteaming in of Apoſtatical Smoke, Ignorance, Darkneſs, Hereſie, Traditions, Serpentine Wiſdom) was loſt within; then they began to jangle about Garments without; and *that none ſhould be capable of Orders, or Eccleſiaſtical Livings and Benefits, but that conformed thereto. A principio non ita fuit*; It was not ſo from the Beginning. Then Goſpel Simplicity came to be ſlighted, Worldly Pomp, Splender and Oſtentation came to be purſued, then the Life, Sum, Subſtance being loſt, they entertained *Aronical* Rites, and *Heathen* Inventions into the Chriſtian Church, Darkning Sun and Air; from this Sourſe or Spring uſhered in Diſtinction of Garments without, Gowns, Hoods, Tippets, round Caps,

 ſquare

ſquare Caps, Gowns, with ſtanding Collars, the Pall, Rochet, Surplice, Copes, Bonnets, Cowls, Black Coats, Miters, Girdles Surſingles, &c.

And to the end that Prelacy and Clergy might be had in outward Reverence and Honour, and as a Badge to diſtinguiſh them by, it was enjoyned by Eccleſiaſtical Canons and Conſtitutions, what manner of Robes all Maſters and Fellows of Colledges and Halls, all Students of both Univerſities, Miniſters, Arch-Deacons, Prebendaries in Cathedral and Collegiate Churches, Deans Batchelors of Arts, Maſters of Arts, Batchelors in Divinity, Doctors in Divinity, Biſhops, Arch-Biſhops ſhould wear; and if any conformed not thereto, What followed? A Thunderbolt of Excommunication, Suſpenſion, &c.

Tertullian, an Ancient and Learned Latin Father, a Philoſopher, being convinced of the Truth of Chriſtianity, he laid away his Gown, grown in faſhion by the *Romans* having Dominion, whoſe Garbe it was, and took upon him the uſual Country Habit; for which he was derided, as many are now, for not conforming to the World. *Tertul. de pallio.*

In *Tertullian's* time every one that was made Presbyter did renounce his Gown, which was the Roman Veſtment; and the Clergy and Laity in the end came to be both alike Habited; but notwithſtanding the Example of the primitive Church, wherein the Miniſters, Stars in Heaven, were redeemed from the Pomp, Pride and Faſhions of the World, and were no way diſtinguiſhed from other men, by their Veſtures; and notwithſtanding the Practice of *Tertullian's* Time, yet Pope *Pius* the fourth commanded, that the Clergy ſhould be clad in Gowns, and in the Habit peculiar unto them; *Onuph. in vita ejus.* Thus the Gown (invented by the *Greeks*, from their Example entertained by the *Lydians*, and from the *Lydians*, paſſed to the *Romans*) came to be the Habit of the Clergy, by the Popes Authority, and others after. And how this is obſerved, every reſpective Pariſh, and Colledge Students give pregnant Evidence. *Tertul. de pallio, Pol. Virg. lib.* 3. *cap.* 6.

CAP.

CAP XII.

Of the Garments of the Clergy being of one Colour; Of their Black Attire.

Fuller in the third Book of his Eccleſiaſtical Hiſtory ſaith, That about the Year 1102. it was ordained, that the Garments of Clergy-men ſhould be of one colour: ſo that that Cuſtom is of no great Antiquity. Black Colour hath been ſo reverenced, accounted ſo peculiar to the Clergy, that in late Years it cauſed Admiration, if any other Colour preſumed to preach, as if the Miniſtry of the Goſpel were entailed on that Colour; but the Lord is opening the Eyes of Thouſands to ſee the Folly, Emptineſs and Frothineſs of ſuch Conceits: The Habits of Black Gowns and Black Coats have been borrowed from *Rome*, or from the Idolatrous *Chemarims*. *I* (ſaith the Lord) *will cut off the Remnant of* Baal *from this place, and the Names of the* Chemarims, by Interpretation *Black Coats*, as profound *Hebraicians* ſay, *Zph.* 1. 4. *Junius* and *Tremillius* on this Scripture gave this Verſion, *Nomen Atrotorum cum ſacerdotibus*; that is, the Name of Black Coats with the Prieſts: *Hoſea* Propheſied againſt them: *Joſiah*, by Interpretation, *The Fire of the Lord*, ſuppreſſed them; and *Chriſt*, the heavenly *Joſiah*, is at work to make a Reformation in the Earth, to Burn up Wood, Hay and Stuble, the Inventions of Men. *Jerom*, a Learned Man, a Reverend Father in the Church, about the Year 348. bad *Nepotian*, being to enter into the Clergy, *To avoid Black Attire*. And a Biſhop was condemned by the Council of *Gangre*, for introducing the Faſhion of Long Sad Coloured Cloaks, which that Aſſembly Condemned, as unbeſeeming the Prieſthood. *Tertul. de pallio*, with the Notes of *Salmaſius*.

CAP. XIII

Of the PALL.

THe *Pall* was an *Episcopal* Vestment coming over the Shoulders, made of Sheep Skin, in Memorial of him that sought the Stray Sheep, and having found the same, laid it on his Shoulders, Wrought and Embroidred with Crosses; it was Ordained by *Gregory* the great, a Pope, *That the Metropolitan Dignity, with the Honour of the Pall, should be at* London; yet for the honour of *Augustin*, called, *Apostolus Anglorum*, that is, *The Apostle of the English*; 'twas translated to *Canterbury*. The Roman Poet *Vergil* mentions the *Pall*, *Æn. lib.* 1. For the Ground of it is from the *Pagan Romans*: I have not read of it either in the Mosaical or Evangelical Dispensations.

Apostatized *Christian-Romanists* derive many Doctrines and Ceremonies from the old *Pagans*, or therein symbolize with them, and many things as Mire and Clay sticks and cleaves to such as would be accounted high sharers in Reformation.

Of the Corner'd Cap.

" The Mystery of the *Corner'd Cap*, used in Universities (saith " a certain Anonimous) is, *That they are to go into the four Corners " of the World to Preach the Gospel*; though (saith he) when Rich- " ly settled in their *Microcosm*, little World, a Parish, they seldom " go out of its Corners, upon the account of Preaching, but exact- " ly search the same, reaping Profits and supposed Dues from the " Living and the Dead.

CAP.

CAP. XIV.

Of the SURPLICE.

Aaron and his Sons, who were to Minister unto the Lord, in the Priests Office, were to have Coats of fine Linnen, and Linnen Breeches to cover their Nakedness, *Exod.* 28. Now Christ, a Priest forever, after the Order of *Melchizedec*, he put an end to the Law, to the Priesthood, to its Appurtenances, being the Anti-Type, the Substance of the Typical and Transient Rites of the first Priesthood. The Disciples, Apostles and gathered Churches, they walked with the Lord in white Linnen, they had Robes made white in the Blood of the Lamb, the Armies in Heaven, the Primitive Church, knowing Christ to be the Captain of their Salvation, followed him on white Horses, clothed in fine Linnen: And what was this Linnen? Not *Aaron*'s imbroidred Linnen Coat, nor his Linnen Breeches, but the Substance of these Shadows, their fine Linnen was the Righteousness of Saints, and Christ is their Righteousness.

Now, as the Apostacy prevailed, the fine Linnen, Righteousness of Saints was lost, then they began to Jewdaize, yea, and to Gentilize, in Imitation of *Aaron*'s Linnen, or of the Pagan Priests, to introduce these Surplices. *Anno.* 769. Pope *Adrian* the first, in his Time was a Council held at *Frankford*, in which it was decreed, *That whosoever did any Service in the Church he should perform it in a Surpliee; yea, the very Sexton.*

The Priests of *Ægypt* put on White Robes in their Idolatrous Worship, so were called *Linigeri*; yea, and the Ethnick *Romans* observed the Feast of *Ceres* in White Apparel: *Ovid*, a Compiler of their Antiquities speaks thereof. *Fast. lib.* 4.

Alba decent Cererem, vestris Cerealibus alba
Sumite; nunc pulli velleris usus abest. (1.)

White pleases *Ceres*, in her Cereals wear,
White Vestures; Black is out of Date with her.

The

The *Druides* had Oak-Trees in great estimation; they Worshipped the Misleen that grows thereon, as a thing sent unto them from Heaven, they performed their Rites being clad in White; in imitation of the Linnen of the *Jews*, or of the *Heathen*, came the *Surplice*, so called, of its *plettings*, *foulding*s and *gatherings* about the Neck, *Sur* in *French* is as much as *Sursum*, *above*, *upward*; and *Plis* is as much as *plico*, to *fould*.

One asked *Edward* the first, Why he, so potent a Prince, went in so mean a Garment? *Old Father*, said he, *what can I do more in Royal Robes, than in this my Gabbardine?* But such regard is had to these *Surplices* now, as that the Refusers thereof are branded as *Heretick*s, *Non-conformists*: This is not the first Testimony that hath been born against them. Doctor *Knewstub* told King *James* and the Bishops, *That the Surplice was an Ornament of the Priests of* Isis, *the* Ægyptian *Goddess*, *which was before* Aaron: See the ground of these things. *'Tis used for Decency*, some say. I Answer, Is not this to be Wise above what is Written? The Apostles, who had the mind of Christ, wise Judges of what was Decent, entertained no such thing, neither from *Jew* nor *Gentile*.

Many eminent in the Church in their respective days, bare faithful Testimony against the introducing or continuing of *Jewish* Shadows or *Heathen* Inventions in the Church professing *Christianity*.

The *Waldenses*, faithful *Protestants*, from whom streamed a Sea of Blood, for their Faith and Testimony against the Apostacy of *Rome*, bore Record, That Priests Robes, Altar Ornaments, Palls Corporals, Chalices, Patens, and such like Vessels were of no validity, use or service in the Church. B. *Usher*.

Bucer refused to wear a square Cap, and being demanded the Reason, he answered, *God had made his Head round*.

Philpot chused rather to be secluded the Convocation of the Clergy, then to wear a Hood and a Tippet: He dyed a Martyr for the Faith of the *Protestant Church*. *Fox Acts* and *Mon*.

Didoclavius in his Book to *Damascen*, pag. 891. saith, 'Hoods, 'Tippets and square Caps, were Introduced by Antichrist, to promote his Splendor. And saith he, 'It is a Stage-play Dress, and 'altogether Ridiculous, being a distinguishment of some Men from 'others, by Signs useless, and destitute of all Ornament: Upon 'their Shoulders (saith he) there hangs down a Hood, such as 'Fools

'Fools uſed to wear, being neither handſome nor convenient.

Object. *Arts, though ſprung from the Heathen, and Ceremonies, being admitted into the* Chriſtian Schools, *and into the* Church, *and found uſeful, ought not to be ſpoken againſt: But Lay-men are to acquieſs in the Judgment of their Teachers, and to comply with* Ariſtotles *advice*, Oportet diſcentum Credere; *that is, A Learner muſt believe, to wit, his Teacher.*

Anſw. Laſcivious Heatheniſm, Poets, Comedies, *&c.* and frivolous Pagan Arts are of the Evil Communications which corrupt Good Manners: And *Pagan* Wiſdom, *Jewiſh* Shadows, *Heathen* Inventions, ariſing out of the Pit, after the Apoſtles days, darkned Sun and Air, diſfigured the Face, and ſpoiled the Beauty of the Primitive Church; And are theſe things uſeful? They are without Uſe or Service, tend to promote the Splendor of Antichriſt: *And a Learner muſt believe*, ſaith *Ariſtotle*. Well, he alſo ſaid, *Oportet docentem non mentiri*; that is, A Teacher muſt not Lye. Upon this Doctor *Rainold* thus and ſoundly Reaſoned.

'If thou teach falſe things, which I ought not to believe, thou 'deals very impudently if thou require me to believe them: If thou 'wilt be believed in what thou teaches, teach what thou ought; 'if thou teach not what thou ought, I will not believe what thou 'teaches, *Rainold Orat.* 'tis a ſad Judgment to be given up to believe Lyes; 'tis a Symtom of a Mind or People Intoxicated, Poyſoned with the infernal Drugs of Antichriſtian Deluſions. But the Day is dawned and dawning, the Day-Star is riſen and ariſing, giving Wiſdoms Children to Juſtifie Wiſdom, and to War in Righteouſneſs againſt the Old Serpent and his Wiſdom, which is Fooliſhneſs with God, which hath brought the Kingdoms of this World into a Spiritual Timpany, puft up with Pride, Ambition, a Name of Living, yet Dead.

THE END.